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MEMORIES OF WILLIAM WALLACE



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MEMORIES OF WILLIAM WALLACE

D.D., LITT.D., UNIV. DUBL.
FIRST VICAR OF ST. LUKE'S, STEPNEY

BY HIS WIFE

SOME PROBLEMS OF EAST LONDON

WITH A PREFACE BY
THE BISHOP OF LONDON

“ἰσχύει θεοὶ φιλοῦσιν οὐ ψυχῆς πάθη.”

“Cara deis constans non mens avidissima rerum.”

“. . . the gods approve

The depth and not the tumult of the soul.”

WORDSWORTH, “Laodamia.”

LONGMANS, GREEN AND CO.
39 PATERNOSTER ROW, LONDON

FOURTH AVENUE & 30TH STREET, NEW YORK

BOMBAY, CALCUTTA, AND MADRAS

1919

65765

TO
THE FRIENDS AND PARISHIONERS
OF ST. LUKE'S, BURDETT ROAD, STEPNEY
AND
THE TEACHERS AND SCHOLARS
PAST AND PRESENT
OF ST. LUKE'S CHURCH DAY SCHOOLS
THIS RECORD OF THE FOUNDATION OF THEIR PARISH
WITH ITS CHURCH, SCHOOLS AND VICARAGE
IS AFFECTIONATELY INSCRIBED
BY THE WRITER
M. S. WALLACE

St. Luke's Day, 1918.

PREFACE

WE all knew and loved dear old Dr. Wallace, also the able lady who assisted him and who wrote this Memoir.

I always noted a band of keen and intelligent men and women at the annual meeting of the Church Reading Union, and knew from what parish they came.

Not to delay publication, I am writing these words before reading the book, but I shall look forward to the pleasure of reading it when it is fully published.

A. F. LONDON:

LONDON HOUSE,
Advent 1918.

AUTHOR'S NOTE

THE motto from Wordsworth on the title page was one which my husband used to write in *The Confessions of St. Augustine*, with his rendering of it into Latin and Greek.

In Dr. Taylor's poem, "The Knight Errant," I have ventured to apply to my husband especially the last two lines. The Knight sent teachers to the people whom he had freed, but they had no spirit or wish to learn, so he gave up his high position and renown and came to live and work with the people himself.

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THE KNIGHT ERRANT

" HE lived and toiled with the feeble folk,
He raised them hand by hand;
They felled the trees in the forest of oak;
Together they tilled the land.

For as one man they followed the knight,
And a race began to arise,
Noble and good with the wonderful light
Of the morning in their eyes.

They were pure and strong with the strength of youth,
The stronger for their fall,
They were noble and good, for they followed truth,
And CHRIST was LORD of all !

In His Name they scattered the heathen horde,
(' Praise God,' they sang at Prime),
And the knight was servant and teacher and lord,
Yet one of them all the time."

(From *The Doorkeeper and other Poems*, by J. W.
TAYLOR, F.R.C.S., by kind permission of Mrs. Taylor.)

MEMORIES OF WILLIAM WALLACE

CHAPTER I

INTRODUCTORY

“Whatsoever thy hand findeth to do,
Do it with thy might.”—Eccles. ix.

BORN in Belfast on Holy Innocents' Day 1828, William Wallace came into the world at a formative period of the Church's life. In England, Keble, Pusey and Newman were soon to be known and felt as powers in the land, and in Ireland, Bishops Jebb and Mant, and Alexander Knox had already indicated the stirring of a new life. These influences, supplemented by his mother's piety, and the teaching of Dr. McIlwaine, Rector of St. George's, Belfast, and Mr. Flood, Vicar of Holywood, surrounded William Wallace in his boyhood.

Mr. Hamilton, Head Master of the Academical Institution, was another to whom he would say he “owed his soul.”

Little anecdotes of his home he would often tell us, which had helped to mould his character. He used to recall with pleasure the fact that he always addressed his father as “Sir,” and with shame that, when asked to recite poetry before some guests, he had said, “Yes, if

you will give me a shilling." "So mean I was," thought the boy, "to disgrace my father when he was doing *everything for me*." His mother gave him a copy of Thomas à Kempis which he used to mark at favourite passages. In her last illness, three years before her son's ordination, she called him from his little study to her bedside to say a prayer with her. "What shall it be?" he asked. "The Prayer of St. Chrysostom," answered his mother. "Yes," he said, "there are two of us here, Mamma, and also a Third, the Lord Jesus Himself."

The family spent the summer months at Holywood, and there, on the Kynegur, by the side of Belfast Lough, William used to practise speaking to the sea like Demosthenes, trying to make the ships hear. One of his College friends went to an elocutionist to take lessons in speaking. "What does he make you do?" said Wallace. "Repeat over and over again in front of the looking-glass *ore rotundo*, with rounded mouth—'The ploughman homeward plods his weary way.' " Wallace repeated the words, and his friend called out in astonishment, "Why, you can do it." "Yes," said Wallace, "and I haven't paid ten guineas for it."

By the advice of Mr. Thomas Moore, afterwards Head Master of Midleton School and Canon of Cloyne Cathedral, William was sent to the Royal School at Dungannon. The Head Master was Dr. Darley, who became Bishop of Kilmore in 1874. The discipline was severe, and one night just before the end of term, Wallace and two other head boys received a quite unmerited flogging. When his mother heard of it long afterwards, she said, "Why did you not tell me, William? I should not have let you go back." "Would you have got my scholarship for me?" was his reply.

He entered Trinity College, Dublin, in 1848, with an

Exhibition from his school, and a Sizarship, and on Trinity Monday, 1849, was elected to a Royal Scholarship. From a note in Dr. Wallace's Diary it is plain that he did well from the very first—

“The honours obtained by Wallace (Wm.) since his entrance into College I find to have been amongst the highest in those subjects for which he presented himself, and have accordingly appointed him to a Senior Lecturer's roll for his character as a scholar.

“THOMAS LECKY—Senr. Lecturer.

“*Given on Nov. 8th, 1848.*”

The rooms assigned to him were 37 New Square, but the occupant wished to retain them until his ordination, so Mr. Moore said, “Oh, let it be, and come and stay with me in No. 19”; the happiest arrangement for Wallace which could have been made. Canon Moore was always doing kind things, and the friendship of these two rested on the firm foundation, “idem velle, idem nolle,” and was lifelong.

Sir Thomas Moffett, President of Queen's College, Galway, from 1877–97, was some years older, and Wallace felt honoured by his friendship, always treasuring his wise sayings. One of these was, “If you know the Title-page, you know half the book.” When Wallace said he was studying Butler's *Analogy of Religion*, he was at once corrected by Dr. Moffett. “Do you not know that Analogy means the same as Proportion, the equality of ratios? The title is, ‘The Analogy of Religion, natural and revealed, to the Constitution and Course of Nature.’”¹

¹ The Analogy or Proportion may be expressed thus: As the Constitution and Course of Nature show that its Maker is all-powerful, all-wise and all-good (this was allowed by the Deists), so Natural and Revealed Religion show God with the same attributes; and the difficulties found in God's dealings in

“What have you learned from reading Montesquieu?” asked Dr. Moffett one day. “To reform according to the spirit of the constitution,” replied Wallace. “Then your five shillings for the book was well spent,” he rejoined.

“Where lying and drunkenness are, there is little room for reform,” was another of Dr. Moffett’s remarks.

I must add the lines from the poet Nemesianus which were quoted by the Public Orator when the Degree of Litt.D. was conferred on Sir Thomas Moffett by T.C.D. *honoris causa* in 1899. “They will recall,” said Dr. Tyrrell, “to those who have ever seen Sir Thomas, the dignity sweetened by affability, of his handsome face, which was the index of a pure and gentle spirit—

“ ‘Blanda tibi voltu gravitas et mite serena,
Fronte supercilium, sed pectus mitius ore.’ ”

Wallace graduated in Arts in 1853 with Honours in Classics and Science, being first of the First Class in the former, gaining premiums in Hebrew and in Latin Composition. In the final examination for the Divinity Testimonium he came out, as his friend Vignolles put it, “first of the first, with the best answering since the time of Queen Elizabeth.” His papers were described by the Regius Professor of Divinity, Dr. Butcher, as “brilliant,” and he used to tell us how the first words of his essay—“A man’s *life* consisteth not in the *abundance* of the things which he possesseth”—were impressed on him by his mother buying a tea-set which she never used but kept in a glass case. He had learned the Visitation of the Sick by heart, so when he was asked what he would say to a person *in extremis*, and *also* troubled in mind, he

Natural and Revealed Religion are no greater than those found in His dealings in the Constitution and Course of Nature.

God : Nature : : God : Religion.

could combine thoughts from the prayers for these two occasions.

As he left College, his tutor, Dr. Stack, said to him, "You are entering upon an office in which there is not much money to be made, but it will often console you to remember that there can be no higher office, because it is *directly* connected with eternity."

Mr. Wallace was ordained September 1853, in Kilmore Cathedral, for the curacy of Killeshandra, Co. Cavan, his Rector being Archdeacon Martin, who was most kind and considerate to his young curate, even offering to preach instead of him if he should not feel ready, provided he got notice some time the day before. Archdeacon Martin's son Henry became a close friend of William Wallace, and dedicated his Donnellan Lectures, "To the Rev. Wm. Wallace, D.D., Litt.D., Vicar of St. Luke's, Stepney, in grateful recognition of unfailing kindness for over fifty years, crowned by his goodness in giving valuable assistance in the revision of the proofs of these Lectures,¹ they are inscribed by his affectionate friend, H. F. J. Martin, Easter 1905."

While my husband was at Killeshandra the Potato Famine was raging. Only those who were living in the midst of it could have an adequate conception of the horrors of that time. A whole field of potatoes would be destroyed by the disease in one night, and in the morning the smell would be unbearable. The population of Ireland was reduced by death and emigration from nine millions to four.

There was a good deal of free-thinking in those days, and the men used to ask Mr. Wallace if he had read these semi-atheistic books. "Yes," he would reply, "and I

¹ *Spiritual Life as Illustrated by the Book of Psalms*, by the Rev. H. F. J. Martin, M.A., M.R.I.A., Rector of Killeshandra.

did not think much of them." Wishing to guide their thoughts into other channels, he engaged the small Town Hall or Market House during the winter months, and promised to read aloud there the books which he would have been studying at home.¹ The attendance rose in a week from eight to twenty-five or thirty, and the man for whom it was chiefly intended never missed once. Later he went to New Zealand, where he was placed over the Scripture Readers in the diocese of Dunedin, and eventually ordained.

In 1857 Mr. Wallace was at Belturbet, but able often to visit Killeshandra. A page of his diary from Nov. 1st in that year tells of his reading the Charge of Bishop Samuel Wilberforce, and noting that "the administration of the means of grace is not to be guided by persons who will not use them," that "many opportunities increase numbers," and, "attend to Confirmations." These thoughts were always a guide to him, as well as the "mems" which he *printed* as reminders to himself.

"Never talk of poverty."

"Avoid personal comparison : looks like conceit."

"Don't be led into what is inconvenient and unnecessary."

"No use in forgetting meekness."

"Be slow to speak about clergymen. I have my faults."

¹ Passages from the Bible, such as, "A man's life consisteth not in the abundance of the things which he possesseth," the text of his Divinity essay; the Good Samaritan, the Last Judgment, from St. Matt. xxv, "Work while day," from St. John ix, the raising of Dorcas to life, Acts ix, S. Paul's speech at Athens, were followed by "The Toy of the Giant's Child," "Psalm of Life," "The Quadroon Girl," Heber's Funeral Hymn, "Thou art gone to the grave and we will not deplore thee," extracts from Mrs. Stowe's *Sunny Memories*, Garwood's *Million Peopled City*, Church History of SS. Patrick and Brigid, Bingley's *British Characters*, Cowper's *Task*, and *Uncle Tom's Cabin*.

“ Why is Pitch and Toss to be spoken against ? ”

At Raymochy near Manor Cunningham in Donegal he took temporary duty in 1860. A clergyman wrote to him from the South of Ireland in 1889, that he (Mr. Wallace) had been the object of silent admiration to himself when a young lad sitting in the quiet corner of a pew in Manor Cunningham Church, and how well he remembered his “ quick manly step ” and “ merry cheerful laugh.”

Afterwards he was for a short time at Killesherdiney, Cootehill, under the Rev. Henry O'Brien, who was related to Mrs. Monsell, the first Mother Superior at Clewer, and he then went to Lurgan when the present Church was being built. His chief happiness there was in the friendship of Mrs. Cuppage of Silverwood and her family, whose taste for study and literature was congenial to him. In aid of the Church of Ireland Young Men's Society, Mr. Wallace gave a lecture on Local Nomenclature, which was never forgotten by any who heard it. The subject always interested him greatly. He was fond of tracing his own name “ Wallace ” in Wallachia, and the Valais Canton in Switzerland, saying that it meant “ strange ” or “ foreign,” appearing in Walrus, “ strange horse,” and Walnut, and that it was the name given by the Teutons to the Celts. The Britons called themselves Cymry, but the English called them Welsh, and the country into which they drove them, “ Wales.” He liked to claim kinship with Sir William Wallace, and believed that the reason for their family being in Scotland was that the Scottish King David invited Sir Richard de Wallace, so called because he was set to guard the English marches along Offa's Dyke against the *Welsh*, to come and protect the borders of Scotland against the English.

We were telling this to a lady who sat beside us on the seashore at Larne. “ That is quite true,” she said, “ and

I come from Rickerton¹ in Ayrshire, named after that Richard de Wallace."

The Exhibition of 1862 brought Mr. Wallace to England on a visit. His brother, the Rev. R. J. Wallace, was curate of St. Paul's, Blackburn, at this time, his two sisters living with him. The younger sister, Hannah, was in poor health, evidently falling into the consumption which caused her death in 1864. Hearing that the curacy of St. John's, Blackburn, was vacant, William Wallace applied for it, making it a condition that he should be allowed to live with his brother, the curate of St. Paul's, and his sisters.

Parochial work in Blackburn was very different from what he had been accustomed to in Ireland. The climate was bleaker, the people apparently less responsive, the work more strenuous, and, in consequence of the extreme poverty resulting from the Cotton Famine, much more anxious also. But he soon learned to appreciate the Lancashire character, and recognised the truth of the saying about the people, "If they like you, they'll lap round you."

The extremities to which the people were reduced may be illustrated by the following extracts from an appeal for help addressed in July 1862 by the Clergy of Blackburn to *clergy* outside the affected districts.

"DISTRESS IN BLACKBURN

"Employment for Young Women out of Work

"The frightful Civil War in America has reduced thousands of respectable operatives from a state of comfort to the severest poverty.

"We know that many of the young women have disposed of every article of dress except the clothes upon their

¹ *i. e.* Richard's Town.

backs, to procure the barest necessities of life. To afford these poor girls some assistance, many of whom in times of prosperity support their aged parents, and are Sunday School Teachers and Scholars, we are desirous to find them employment in the making up of clothing and articles of domestic use. Materials for this purpose may to some extent be given by the manufacturers on the spot, but for the payment of their labour and other necessary expenses, we seek the aid of the charitably disposed at a distance."

The very generous response made to this appeal by the Clergy enabled the Blackburn Incumbents to employ in Sewing Classes 1200 young women over fourteen years of age.

In November of the same year an appeal was issued to the *Laity* on behalf of the unemployed young men, when opportunity was taken to give some information regarding the Sewing Classes for young women already in operation.

" They assemble in the Town Hall, Mechanics' Institution, and in other rooms kindly lent to us, on three days in the week, receiving each eightpence a day, and on one day of the week a dinner. The classes are commenced and concluded with singing and prayer, and religious and general instruction is imparted directly or indirectly whilst the young women are engaged in sewing, knitting, matting, etc.

" The young men are our next concern. Eight weeks ago we obtained the loan of an empty factory. It has been fitted up cheaply with desks and benches. We have now nine hundred young men over fifteen years of age (many of whom are learning the alphabet) under daily instruction. Hundreds from all our parishes are anxiously waiting for admittance. We give each Threepence per day, which acts as some encouragement in their present deplorable state."

The *Westmorland Gazette* of January 31st, 1863, contained an account of "A Visit to the distressed Cotton Districts," in which there is a reference to the work done by Mr. Wallace.

"Mr. Woodhouse¹ first took us to the Little Peel Mill, where we found the indefatigable Mr. Wallace with a school of some 200 rather rough-looking fellows, which he was directing and teaching, and has done, day after day, for many weeks, entirely alone, with the help of some of the best scholars from amongst themselves acting as monitors. We found about fifty on an upper floor, busily writing; they had been promoted from the room below as a mark of favour and distinction for good conduct."

The dangers which were averted by this organisation of the unemployed into Schools was shown by the rioting which took place at the commencement of the distress, when £500 worth of plate glass was smashed in one night.

The plan of relief originated from a letter sent to one of the clergy by Miss Louisa Twining, urging the necessity of finding some employment for the *girls* at once. This was begun in a private house as an experiment, but was soon extended to other buildings as described above.

Saturday was a whole holiday, and in the Young Men's School its wage was given as a bonus to those who had never missed during the preceding five days.

The London Lord Mayor's Fund supplemented the clergy payments, and I believe that Lord Derby visited Lancashire, and gave Government assistance.

The arrangement was that mothers should receive their relief without attending school. Thus the infant mortality

¹ Rev. C. W. Woodhouse, Rector of St. Peter's, Blackburn; afterwards Canon Residentiary of Manchester.

was reduced from 25 to 9 per cent. by the care which they were able to give to their children, but when the mills reopened the same terrible loss of infant life began again.

As Mr. Wallace read the Burial Service over these children, he felt the place to be a "city of the dead," and he would warn the mothers how much better it would be if they looked after their children instead of working at the mill to buy hair-oil and "green kid gloves" for themselves.

He won great applause at a meeting by telling the mill workers he was in favour of their having shorter hours of work, but when he added, "and less pay," his sister was amused and alarmed to see all the distinguished visitors on the platform move their seats back till he was left standing alone.

The cotton workers never expected that the American War, and consequent dearth of raw cotton, would last as long as it did, and they would not take up other work knowing that theirs was the best pay, and that any different occupation would probably spoil their hands for spinning and weaving. It was forty-seven weeks before all the mills resumed full work.

Many interesting experiences were gained about "re-forming according to the spirit of the constitution." One day the whole school was provided with a great dinner of Irish Stew, but the men said their stomachs could not stand such rich food except on Sundays when they had plenty of time to digest it. Some one gave vests of scarlet flannel, but these they refused as they would not suit when work at the Mills was resumed. However, before the end of the famine, they were glad to *buy* the vests at a low price.

Mr. Wallace thought it good for the health and spirit

of the men to take marches with a band playing, but they complained that walking wore out their boots. This had to be remedied by training shoemakers who would "clog" them for threepence.

Canon Erskine Clarke came to see the work which was going on, and while he dined with my husband, a man called to say that the "big drum" could now be bought for their band. "Let me pay for it," said the Canon, and afterwards the contributions from his parish in Derby were ear-marked for "the places where the drum beat."

One grand result of this work in the Schools was the Confirmation of fifteen hundred candidates on Saturday, March 28th, 1863. I give Mr. Wallace's own account of the two Services held on that day.

"At half-past ten the candidates from St. John's started from their Schools, and went in procession to the Church to the number of three hundred and thirty, and at the same time the candidates from St. Peter's Parish reached the Church, amounting to nearly the same number. The Witton and Langho candidates brought up those presented in the morning to fully seven hundred and fifty. The whole lower part of the Church had been reserved for the candidates, the men being put on one side, the women on the other. This arrangement, though not presenting to the eye the same effect as when all the women are clustered in the body of the Church, as was done in Trinity Church in the evening, has perhaps an effect on the mind which counterbalances, for thus every one sees that Confirmation is not a rite for girls alone, or chiefly, but for all the flock. When the men are placed under the galleries this lesson is entirely lost.

"Upon the entrance of the Bishop¹ all rose, and the Preface was read by the Rev. John Smith, Vicar of St.

¹ Dr. Prince Lee, Bishop of Manchester.

John's. The Bishop then read the Interrogation; and the Response, 'I do,' was so distinct and hearty, so general and united, that it called forth subsequently the marked satisfaction of the Bishop. . . .

"After Confirmation the hymn, 'Come, gracious Spirit, Heavenly Dove,' was sung, and as it had been prepared diligently, it was a great burst of praise, which it is well even occasionally to hear. In the Bishop's address we were reminded of the peculiar circumstances, both of a general and local kind, under which this Confirmation was held, and the earnest hope was expressed that the depression of their town might number this Service among the compensations God allowed.

"At half-past two about the same number of candidates from six other parishes were assembled in Trinity Church. Many adults presented themselves, and when Sidesmen, Masters, and Parents were witnessed, coming with the younger members of their churches, working places, and homes, to receive the Bishop's blessing, and ask admittance to the higher privilege of the Holy Communion, it ought to be a matter of faithful confidence in the prospects of the Church in Blackburn. 'A sower went out to sow,' this is the Church's pattern. May the prayers and endeavours of all who have sought the increase which is of God, be answered, and the Clergy and all their helpers have their blessing, 'Blessed are ye that sow beside all waters.'"

The result of Mr. Wallace's patient drill beforehand can be traced in this account of the Service, and part of this preparation was the leading of the men up the aisle from their seats to the Altar rails, where Confirmation was then usually administered, telling them that they might make prayers and resolutions as they approached, but when kneeling before the Bishop they must simply *receive* the Gift.

Every morning the members of my husband's school

repeated with him the Prayer for All Conditions of Men, and the General Thanksgiving, and he rejoiced to remember this, as he paraphrased each of these into verse when laid aside by bronchitis in two successive winters at St. Luke's.¹

The end of the cotton trouble was celebrated by a grand "Coffee," a favourite form of entertainment in Lancashire, at which ladies took tables and brought their maids to assist. One of these girls remarked to Miss Wallace, "I reckon naught of this tea, Miss, there's not one of these fellows could afford to get married!"

From Blackburn Mr. Wallace went to St. Helen's, a large industrial district situated between Liverpool and Wigan. I understood that the Marquis of Salisbury gave the stipend for an additional Curate, so that there might be Daily Mattins and Evensong. At these Services the rented pews with their cushioned seats were covered with brown holland, and the few worshippers were in the sides and corners of the Church. This experience helped to make my husband a strong supporter of the Free and Open Church Association, an interest which he maintained to the end of his life.

During his Curacy at St. Helen's he was Chaplain to the Regiment of the Balaclava Charge, and he took great interest in the Volunteer movement.

Mr. Wallace also helped greatly in the choice of subjects and inscriptions for the East Window given by Mr. Fildes in 1865, and thus acquired much knowledge about stained glass which he afterwards used at St. Luke's.

A letter which I have found is so characteristic of his wish to make the Church Services to be "understood of the people" that I insert it.

¹ These paraphrases are given at the end of this chapter.

“ TO HIS GRACE THE LORD ARCHBISHOP OF YORK

Suggestion as to LESSONS in Church Services

MY LORD,

Extra (often Free) Services are now not unusual in parish Churches. It is part of the endeavour now made to open the Churches.

We have our Services thus—

9.0	.	.	.	.	.	Extra :	seats free.
10.30	.	.	.	.	.	Usual :	seats rented.
3.30	.	.	.	.	.	Extra :	seats free.
6.30	.	.	.	.	.	Usual :	seats rented.

The 9.0 service—few, chiefly decent poor.

[10.30—children of schools attend by obligation.]

3.30—many : consisting of children (voluntary); poorer class; some middle class; 1st S. in month, Volunteer corps. *Friends* for Baptisms.

Suggestion : that instead of 1st and 2nd Lessons as now, be read the Epistle and Gospel for the day, at these unusual services.

Thus : ‘ Here beginneth the Epistle for to-day, the Sunday after Christmas Day.’

‘ Here endeth the First Lesson.’

‘ Here beginneth the Gospel for to-day, the Sunday after Christmas Day.’

‘ Here endeth the Second Lesson.’

[*If any preaching*, preach by preference on the Gospel (say) in the morning, and the Epistle in the Evening; or, to vary, vice versa.

Always homiletically, *i.e.* conversational.]

This suggestion is made for *both* the morning and evening Services: of course the substitution might be confined to one.

Advantages. It is a most excellent way—

(1) For bringing *the great topic for the day* before the people.

(2) For instructing in the use of the Prayer Book,—much needed in such services.

(3) For teaching the clergy how to catechise:—to instruct, I mean; and assisting this.

(4) No book needed *but one*—the Prayer Book.

(5) It needs *no change*.

(6) If I may judge from myself, and others (either most concerned, or most interested), it would please both the *educated* and every other class.

(7) Numbers never attend any but the evening Services; it lets them hear *the topic of the day*, and the *Church's lessons* from God's Word concerning it.

Most respectfully this suggestion is urged for these most important extra Services.

'Few' (said Archdeacon Bickersteth¹ at Manchester Congress) 'know the *elasticity* of our Liturgy. We must be *educated up to it*.'

I subscribe myself,

Your Grace's most anxious and faithful servant,

WILLIAM WALLACE, M.A.,

Curate of St. Helen's, Lancashire.

Jan. 6th, 1865."

The Rule of Intercession

A PRAYER

FOR ALL CONDITIONS OF MEN

O God, Creator of mankind,
Preserver of our race,
For every life, for every lot,
We kneel before Thy face.

¹ Afterwards Dean of Lichfield.

Lord, may it please Thy holy will
 That men Thy ways may know;
 On all the nations of the earth
 Thy saving health bestow.

For holy Church, our link with heaven,
 More fervent prayers ascend—
 Let Thy good Spirit govern it
 And guide it to the end.

May all who bear the Christian name
 The path of Truth pursue,
 And hold the Faith in glorious hope
 And strength for ever new.

Father, and Son, and Spirit, deign
 All faithful prayers to bless,
 And quicken souls in unity,
 And peace, and righteousness.

Where life hath sorrow; Lord, we pray
 For body, mind, estate;—
 For patience that Thy love may prove
 How blest are they that wait.

One God, Eternal Trinity,
 Earth's ransomed Saints adore;
 Angels elect God's love doth bind
 To serve Him evermore.

W. WALLACE, D.D., LITT.D.

St. Luke's, Burdett Road, Stepney.

The Rule of Thanksgiving

*"Whatsoever ye do in word or deed, do all in the Name of the Lord
 Jesus, giving thanks to God and the Father by Him."*

Father of mercies, God of might !
 Though all unworthy we,
 Thy servants fall before Thy face
 In humble piety.

With hearts sincere we give Thee thanks
 For us and all mankind;
 How great Thy goodness, sure Thy love,
 And mercy unconfined.

Created by Thy sovereign power,
Kept by Thy watchful care,
We bless Thee for this earthly life,
And its possessions fair.

But, O, we bless Thy priceless love,—
A world by Jesus won,
The means of grace, and hope of heaven,
Glory on earth begun.

O Father, give us such due sense
Of all Thy mercies shewn,
That hearts may wholly thankful be,
Thy praise be fully known.

Not with lips only, but by lives,
May we our service prove,
Treading Thy holy righteous path
With steps of faithful love.

O Father, in one Name we pray,
Lord Jesus Thine own Son;
And by one Spirit we rejoice;
Father, Thy will be done.

WILLIAM WALLACE, D.D., LITT.D.

St. Luke's, Burdett Road, Stepney.

SUGGESTED TUNE : H., A. & M., 176 (Old Ed.).

CHAPTER II

THE BEGINNINGS OF ST. LUKE'S

"The Lord ordereth a good man's going : and maketh his way acceptable to Himself."—Ps. xxxvii.

THE idea of a Mission in East London had been in Mr. Wallace's mind since the early days of his curacy at Killeshandra. In 1865, therefore, he applied for a Mission District under the Bishop of London's Fund, and was told that the Rev. F. Simcox Lea, Vicar of Holy Trinity, Stepney, would be pleased if he would stay with him for a week, and see the new district about to be formed out of that parish.

An old gentleman in Finsbury had just left £600 a year to provide the endowment for three new Churches to be built in poor neighbourhoods, each Incumbent's stipend not to be paid until the permanent Church was built, so the Bishop of London's Fund was anxious to hurry on the building of the Churches.

Mr. Wallace had an interview with the Rev. W. H. Fremantle, afterwards Dean of Ripon, who was then Chaplain to Bishop Tait, and told him he had reckoned that he would have to collect £17,000 in order to carry out all that was necessary for the parish—Church, Schools, and Vicarage—and asked if he thought it Utopian. "Not at all," was the reply, "I think your estimate very moderate, and the London people know that if they want a thing done they must pay for it. But I

must tell you it is not certain that you will be appointed the Incumbent." "That makes no difference," was the answer.

Mr. Wallace's own account of his entry into St. Luke's district appeared in an Occasional Paper of the Additional Curates Society.

"In the autumn of 1865, the Rev. F. S. Lea, Incumbent of Holy Trinity, Stepney, offered me the Missionary Curacy of the new district of St. Luke, to be formed of the southern portion of his parish. We walked together through its streets, and the impression I at once formed was, that St. Luke's was a very fair parish, and an important place for the Church's labour. . . . The streets are all new, and laid out in regulation width; the one-storied houses, ground and upper floor, seem suited for the class of people—gas men from the adjoining works; dock labourers, whose wives and children live here; and some small shop-keepers to supply the needs of the place. But most of the houses contain two or more families, and in this alone lies any objection to the dwellings of the people. The Lancashire workmen, whom I had known in Blackburn, did not pay more for a whole house than the labourers do here for half.

"On October 15th, 1865, services began. At first only in the evening—with anxiety and prayer, but, thank God, soon with considerable success and hope. The Rev. A. B. Cotton, Incumbent of St. Paul's, Bow Common, kindly lent his Infant Schoolroom for our Sunday worship; and, as occasional seasons, Lent, Day of Humiliation, Holy Week, Confirmation, arose, gave us an opportunity of keeping count of the Christian year, and meeting for supplication, and doctrine. Without this aid we could not have made any progress. . . .

"I recall with vividness the first day. . . . We went down, the Incumbent of Holy Trinity and myself, the one to read the Lessons and preach at the cheap lectern we had bought, and the other to offer the first prayers

in the new parish of St. Luke's, at a simple prayer-desk placed on the Infants' Gallery, at the end of the room. Yet it was, I confess it, the ideal I had formed of such a service, and the germ of what I believe English services should present. As we had resolved that no Sacraments should be administered till we had a special place for their observance, the Table prayers are properly not used, and no other furniture is provided than the prayer-desk and lectern, with chairs for the congregation.

"We had only forty-nine to join in our first prayers, and it was plainly right not to mention the Offertory then. I tried to think of Apostolic efforts, and to comfort my heart with the assurance of faith, which the sermon had enforced. 'I saw a great multitude, which no man could number, before the throne.' But on the next evening, with fifty-one attending, I made the announcement that the offerings of the people would form part of the regular acts of devotion in the meetings of St. Luke's; and we have no reason since to regret the adoption of this principle. Our evening services rose to 146, and then, on the day before Christmas, we began our morning service, Prayers and Litany also. On Christmas morning fifty-eight attended, and our school was adorned for the day. We had no sermon, but left early to attend Communion in the churches around. From the first I told everything in my sermons, and frequenting the Sacraments elsewhere was understood and adopted.

". . . Our subsequent services have been very steady: the morning rising to 103 at Easter, and averaging 100; the evening rising to 175, averaging 130. Our Offerings pay all expenses, the modest furniture and chairs, the hymn-books for all, the Prayer Books required, the gas, and servants' wages.

"The withdrawal of the City Missionary led to the offer of a student of King's College to *give* his services in St. Luke's as "reader" and visitor, till his ordination at Christmas 1866. It is intended that he should then assist us to win and draw the people to our services,

which we hope to multiply. Every one in the district has been visited, but a constant repetition of this is desired and must be maintained.

"At the Confirmation in April 1866, thirty-five candidates were presented, and at that time there was not an adult in the congregation who had not been, or was not about to be, confirmed. I was able to send one nurse to the London Hospital; and I think not only her wage, but her desire to do good, led her there. I have remarked what has been noticed in the Registrar's Report of Health, that there has been no shrinking from giving aid to one another in this Cholera crisis (in the summer of 1866), the women foremost. And I trust that better sanitary arrangements will be in force, and be accepted after this severe lesson. The gas men were the first to be fatally affected. How often have I promised to myself that I would not cease until I had broken down the cord of habit which kept them away from the utterance of 'Our Father,' and exposed them to the temptations of intemperance!

"About twenty children and as many adults were carried off in one month in this comparatively small district. The Bishop's Cholera Fund and the Mansion House Fund supplied every need; and at the end of this time the Offertory gifts increased, in thankfulness to God for the great decrease in the severity of the Cholera.

"At our Cottagers' Flower Show on August 24th, four hundred plants were exhibited, and more than seven hundred persons visited us. It gave me an opportunity of visiting all St. Luke's again, and cheering the people on the return of health.

"On October 18th, St. Luke's Day, the Rev. F. S. Lea, Incumbent of Holy Trinity, preached once more, finding through God's grace, a stable, interested, devout, and liberal congregation, joining their prayers with his and mine.

"So I close this account. It is the record of more



WILLIAM WALLACE, M.A.

Portrait taken about 1866, soon after his coming to
St. Luke's Mission.

satisfaction than I have ever known, and the result of as much care and thought as I have been permitted to compress into twelve months of my life. Yet how little of all I wish to see is done ! ”

In January 1867 a Leaflet was printed giving an account of a conversation between Mr. Wallace and a Bishop before a Sermon preached on behalf of St. Luke's Mission in St. Michael's, Chester Square, the congregation of which Church liberally assisted its work.

“ Is your district far beyond St. Paul's ? ”

“ Yes,” I said, “ as far as Hyde Park is from the Cathedral. When I come to you it is on a Bow and Stratford omnibus which charges the same fare from my door, 441 Mile End Road, to the Bank, as it does from the Bank to Piccadilly.”

“ What a very long street you live in.”

“ Yes, a very grand road runs through the whole length of the Hamlet of Mile End Old Town, from Whitechapel to Bow, and I live at the Bow end of it.”

“ I know,” said the prelate, for it was to one of our bishops I was describing St. Luke's, “ the Regent's Canal—are you east or west of that ? ”

“ Immediately to the east, and just south of Mile End Road; a triangle in fact between the Bow branch of the Blackwall Railway, the Regent's Canal, and an old lane, a little back from Mile End Road, called Bow Common Lane.”

“ And now, do you like the work ? ”

I was obliged to answer, “ Very much—there is so much interest, so much clergyman's work in it.”

“ Is the Church holding her own, or advancing, in the east ? ”

“ Yes, if the Bishop's Fund gets thoroughly carried out, great arrears will be overtaken, and for my part, I trust nothing will prevent its complete execution.”

The same Leaflet gives an account of some of the Services in St. Paul's Schoolroom.

"The room holds conveniently 170. On the Third Sunday in Advent our congregation was 190. We have our own interests to consult, yet on December 20th we met, 192 in number, to assist with £2 4s. 4³/₄d. the work of the Bishop of Nelson,¹ who expressed his pleasure at the order and attention of the people, young and old. We had a Confirmation in April, and thirty-five candidates were presented. In the whole of Trinity parish 316 children were baptized in 1865, and 338 in 1866, both years being a great increase on former registers."

"A weekday Service with special reference to Christmas Communion was held on the Fridays in December; and 71, 61, 41, and 85 were the congregations. Could we obtain funds to build even the Chancel of our Church, we would hope to have devout and frequent Communions.

"Let me describe the service on Monday evening, December 31st. The room, 60 feet by 23, used as an infants' school, has a gallery at one end. On this two prayer-desks stand, and on the floor a lectern. At the south side on three tiers are a few boys to sing, below them a harmonium, played by a clerk in a railway office, who voluntarily conducts the choir. Then begin two sets of benches on either side of the room, girls to sing in the front of one, grown boys to sing in front of the other. Any little children² are brought up to the front of these, and put on low forms, being taught to kneel, and respond loudly. Then, still on either side, as many chairs as we can get in. Hymn-books on every seat. Prayer Books for all who need. For this night, an Anthem for our willing, but not very educated singers (Monk's 'Hallelujah! For unto us a Child is born');"

¹ Rt. Rev. A. B. Suter, Vicar of All Saints, Mile End New Town, who had just been consecrated.

² A former Head Mistress of our Infants' School has just visited me (1917). On reading this, she exclaimed, "I was one of those children, Mrs. Wallace."

and myself to read the prayers, the Incumbent of Trinity, the Rev. F. Simcox Lea to preach, and the Deacon and one of the men to take up in bags the offerings of the people.

"An unusual number of better-dressed people are mixed with the attendants from the district, for it is Quarterly Collection night, and each person having a book is invited to come and present openly the book and money collected, as an 'offering to the Lord.'

"The room is decorated solely by the persons present, and everything, books, gas, heating, servant's work, ornaments of the place and of the ministers, has been paid for by themselves. 'O come, all ye faithful' is sung heartily by all, and nobody thinks of not responding with long and loud Amens. The Psalms for the 30th evening are sung, full of praise; and the prayers are reverently followed. A few words respecting the past, and the prospects of the future from myself, precede the Hymn before Sermon, and then Mr. Lea preaches a Homiletic extempore discourse upon the 90th Psalm, which realises what a Mission Service requires; and, bringing us all, this closing night of the year, before Him Who is our refuge from one generation to another, wins us to the prayer that we may so number our days as to apply our hearts unto wisdom, and to the adoring desire, 'The majesty of the Lord our God be upon us, prosper Thou our handy work.' 'Brief life is here our portion,' from the Rhythm of St. Bernard of Morlaix, is sung, while the offerings, £2 4s. 0³/₄d., are being collected, and when at last the Benediction is taken up by the kneeling congregation in their song of 'Part in Peace,' St. Luke's final service of 1866 is religiously closed.

"I have not spoken of the temporal need of St. Luke's. We had the cholera among us, with its warnings and the results of Christian benevolence; we have the want of work trying us now, but to build the Church is a sure way of aiding us both now and always.

"In the Name of Christ and to the Glory of God, these are the only sustaining things."

This account of St. Luke's Mission brought the work up to the last day of 1866. In October 1867 Mr. Wallace wrote—

“ In January 1867, the Rev. P. J. Richardson entered on his work as deacon, having been ordained at the Christmas of 1866. We had just ended a month of continued Services, and closed a happy and useful Advent Season by our second Quarterly Collection. Notice had been given for a Confirmation to be held in Limehouse Church on March 21st, but I find my diary chiefly filled for some time with allusions to the want caused by stoppage of labour at the docks. The Metropolitan Relief Association supplied me with funds, and the amount of money distributed by me was perhaps five times as great this year as in the same season of 1866. I have always been averse to exaggerating relief; and the experience gained in the cotton distress in Blackburn prevented my wishing to obtain money from the Mansion House Fund merely because they had it to give.

“ Accordingly, in Trinity Parish, we did without any such application; and the Offertory in the parish Church, and increased liberality of friends, both in money and clothes, enabled us to give very considerable aid. It is constantly found true, however, that some cases are too heavy, and some too gross, for the clergyman to desire to move in them. I had the assistance of the almoner from the Society for Relief of Distress; and there is perhaps no more pleasant association in my winter's work, than the days on which he and I have met to fulfil his labour of charity.

“ Let me instance one case. Mr. Richardson had recommended to my notice the family of a greengrocer, whose wife was seriously unwell. The second daughter—the eldest being at service—had the charge of the house and six younger children; and she, though in need and neglect, seemed worthy of our care. The mother died, the shop was given up—it was perhaps a false start—

and the father went to lodgings, and drove his cart for others. His worn-out horse fell down before my eyes in Burdett Road, when I was on the way to give the family five shillings aid. At that moment I said nothing of the errand I was about, but asked what another horse could be got for; and with a few subscriptions, amounting in all to £3 10s., we set up the man again with a strong pony. I see him often, thoroughly pleased that his shop, which brought him discomfort, is gone, and that his cart supplies the whole family with food and work. The girl was confirmed in March; Mr. Richardson took the boy under his instruction in the evening, and he too was confirmed. I do not mean to say that they are a model family, but at any rate they are a secret pleasure to me.

“I recall with a smile another instance. In compassion for the bare feet of an elderly man, a dock labourer, who stood at my door, I was giving him a pair of my boots. He thanked me, but seemed utterly out of heart by the long starvation he had suffered. ‘I have never had anything like this,’ he said; ‘I cannot bear it any longer. I will throw myself into the canal.’ ‘But,’ I said, and it was the best argument I could have used, ‘in that case I must keep my boots.’ He found life was worth something, and went his way. At the end of September, I see him wearing the same boots.

“One family I had brought before the almoner in 1865. He asked about them again. I said I was shocked at the state in which the room was kept, but equally pleased to find the uncomplaining way the widow held on. I had them ‘on trial.’ At last I mentioned the matter to one of the ladies of Trinity, and told her I wanted a complete reformation, and this for £1. Some time after, I found everything comfortable; the lady and the widow had done it, and the bill was less than I said. Here again I will not say anything great about the results in the family; but we have a lad, who did not understand much of what was going on; and the

reader, if at the Services, would see him constantly, his short-sighted eyes looking into the Psalter, and his lips offering thanks and praise.

"In the middle of these cares for the bodies of the people, I was glad to find a letter, coming from a Bible-class in the west of London, consisting of clerks chiefly, with a donation, to be spent in preference upon the Services, unless the temporal wants required this also. We had a little before begun to use Psalters, and this helped us on. We have now a Psalter, as well as a hymn-book, for every seat.

"It was just at this time I attended a meeting called among working men by some persons endeavouring to start in Mile End a 'Christian Unitarian Church.' The discussion was open, and the subject considered was, 'Why working men do not go to Church.' It is a remarkable fact, that among two hundred men, many familiar with religious topics, having sixteen speakers besides the chairman, I never heard the word 'prayers' uttered during the hour and a half we were there. This I openly stated on the next night.¹ I do not, however, take these men as an average sample of the mechanics and artisans near us. These, I find, nearly all have some feeling for the Church, and think it might be as well if their class went to church; but the habit of church-going is lost. Weak convictions about the duty and necessity of the open worship of God prevail, and indifference results—the gratification of an idle day, spent by some in more, by others in less, absence of thoughts of God. Late in bed, their pipe, the paper, a walk, or the beer-house; now and then attending Service in the evening; this is in general the workman's Sunday. My firm conviction is, that the men know what they are doing, and have no real reason in their minds, but want

¹ An old man remarked, "I did mention devotions." Another criticised my husband's remarks: "This gentleman speaks of the Holy Ghost. Who ever *saw* the Holy Ghost?" My husband was pleased to notice that the other men did not like this kind of talk.

of inclination. Admitting, however, the 'indescribable class-feeling,' now making a barrier; ought not the Church, 'as a class,' to endeavour to counteract it? And if it be a truth, ought we not more boldly to say, 'The open worship of the Christian Church pertains to the Salvation given by our Lord Jesus Christ?'

"Take an instance. An engineer has lain by for a year in consumption, and his club first gave him 10s., lately 5s., a week. All this time, additional aid of 5s. or 2s. 6d. has been given. I sympathise very much with the wife, who is laborious, and with them both, for the change is great, and a child has been lost during the illness; but during this time, neither of them has ever crossed the door of a House of God. The heart of the wife is there, I admit, but not the heart of the man. What obstacles! He is ill; he cannot come. His will—he does not wish to come. Your kindness—you must not in honour, then, force him to come. He is a dissenter—it is almost wrong to ask him to come. His club has a rule that a sick man may only go out in the morning; he has had a rule for himself only to go to the House of God in the evening. He can be a Christian at home. At the bottom is this: he does not care to come. How can we make him have a care to come?

"I had written thus far on a Saturday night in September. How ardently had I longed to see some sign that they thought the grace of God was to be associated with Christian charity. Well, then, on Sunday evening, I saw the wife joining in our prayers. The Gospel of the day was the theme. 'The blessed things the great and learned have not seen or heard; the glory of God in Christ, the glad tidings of the Gospel of peace.'

"Such are the blessings we want the working man to accept and love. Whether they will hear or forbear, we will be thankful for our own faith, and work and pray that the Holy Ghost may move them to the same Salvation. It is of course my imperative duty to be considering this subject, the religious state of the working man; and

it led me to examine one point in St. Luke's. I can walk round the district in fifteen minutes, and I found, amidst the deepest want of work, twenty-six licensed inns and beer-houses, and three others in building, and every avenue out of it had one or more houses for drink. 'Government must want us to drink to get the taxes, else they would stop licensing so many places to tempt us.' Of course this seems child's talk, but *it is* talked.

"I return to the order of my diary, and its next notice



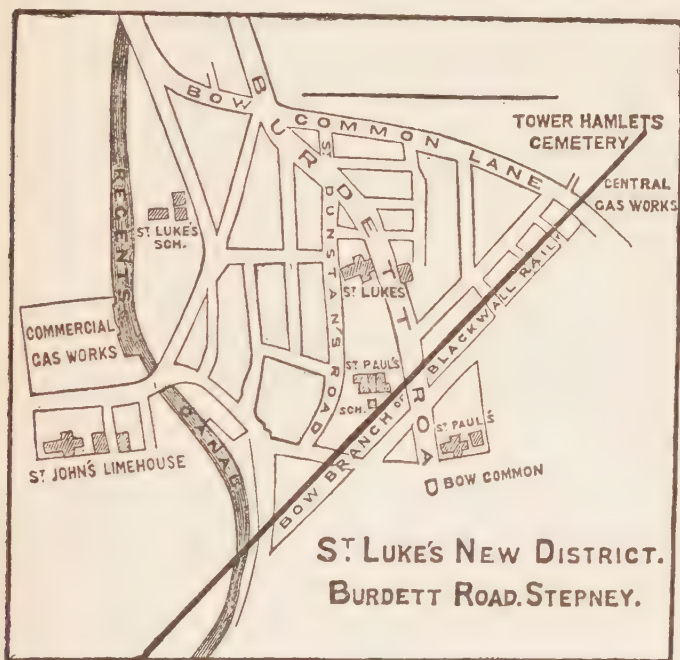
WOODCUT DESIGNED BY ONE OF ST. LUKE'S CONGREGATION.

agrees with all these thoughts now before us. In February, sermons were preached in the mother Church of Trinity, for the Bishop of London's Fund, and I had an opportunity of asking the people of the north part of the parish to help us in the southern part—to help us in bringing men 'to reckon themselves dead indeed unto sin, but alive unto God through Jesus Christ our Lord.'

"The third Annual Report of the Bishop of London's Fund was at this time prepared, and the following circumstances of St. Luke's Mission were given, in the hope that some liberal donors might set forward the permanent Church.

" "In the southern part of the district of Holy Trinity,

Stepney, a large tract of ground has recently been devoted to the erection of houses suitable for the labouring classes, large numbers of whom have been driven out of the centre of London by the demolition of their previous abodes. Five or six thousand artisans and mechanics have thus been collected on a piece of ground previously



occupied for agricultural purposes. The Church of Holy Trinity stands to the northward of the Mile End Road, and in the midst of a dense, although not a poor population. The clergy of this Church have therefore already abundant occupation in ministering to the wants of the inhabitants of those portions of the parish which lie to the northward and immediately to the southward of

the Mile End Road. It is therefore of much importance to detach from the parent parish the southern portion, which is contiguous to the district of St. Paul, Bow Common. In order to prepare the way for this object, and to provide for the immediate pastoral superintendence of the new population, the committee established a Mission some years ago; and the clergyman who undertook this duty has been permitted, through the kindness of the Incumbent of St. Paul's, to carry on Mission Services in his schools, which are situated close to the boundary line separating the two districts. These Services have been much frequented by the classes for whose especial benefit they were established, and who readily show their zeal by contributing to the weekly Offertory. The Missionary clergyman has also been supported in his efforts by liberal aid supplied by the wealthy but distant congregation of St. Michael's, Chester Square. A Church and an endowment seem all that is further necessary to secure the continuance of religious habits amongst the poor but respectable inhabitants; and a site being secured, it is hoped that the public may supply the funds necessary to erect on it a permanent House of Prayer.' "

The following account of the Service on July 1st, 1867, was written by Miss Johanna Batty for the *Monthly Packet*.

" One of the most encouraging proofs of the progress made by the St. Luke's Mission has been the numbers who have come forward for Confirmation. There are few points on which the poor are more difficult to reach than this; and knowing, as we all must know, how much they shrink from what they call, 'making a profession,' it is surprising to find, during the two years St. Luke's Mission has been carried on, that there have been ninety-six candidates for Confirmation, not only very young people, but others who had neglected it in early life.

This seeking out of men and women, and endeavouring to awaken them to the responsibilities of their Christian life, has been one of the special works of the Mission.

"The subject of the Confirmation was brought prominently forward on the evening of Monday, the 1st of July, when we had the pleasure of being present at one of the special Quarterly Services held at St. Luke's.

"A railway journey will bring all parts of London together, and render even the extreme east accessible; and then a walk of some little distance along the Mile End Road—a road so long and straight, that it would have done credit to the Romans, and so wide, that it is evident space was not always so valuable in the east of London as it is now—brought us to Holy Trinity Parsonage, where a kindly welcome awaited us from the Incumbent and his wife.

"There was much to see and hear about the progress of the Mission, and the plans of the new church to be looked at—only plans at present, for as yet not a single stone has been laid. On our way to the Evening Service, we passed a large vacant space in Burdett Road, and this was pointed out to us as the site purchased for the new church of St. Luke. Situated in a central position in the district, where it will be equally visible and equally accessible to all, with its principal front to the road; no position could be more advantageous. Then we reached one of the prettiest of infants' schoolrooms, kindly lent by a neighbouring clergyman, in which the Mission Services are held.

"The Service, with its voluntary choir, and harmonium accompaniment, was choral; and to every seat we found supplied a hymn-book, and the Canticles and Psalter, thus giving to every member of the congregation the comfortable feeling of being at home in the Service. After the Third Collect, we had the old familiar anthem, 'I will lift up mine eyes unto the hills, from whence cometh my help,' so suitable for an evening service. Before the sermon, which was preached by the Dean of

York,¹ the first stranger who had given to the Church, the Missionary clergyman addressed the congregation on the progress and prospects of the Mission, its past, its present, and its future. The candidates for Confirmation were especially addressed; it had been one object of the Service to endeavour to bring *all* together that night, not only those to be confirmed that week, but those whose Confirmation had taken place a few months before, and others who had been confirmed in the previous year. Between seventy and eighty were present that evening out of the ninety-six who have thus come forward for Confirmation; and there was not one amongst the whole number, the clergyman said, of whom he had entirely lost sight, or with whom he had not had some personal communication since."

Later in the same year Mr. Wallace wrote—

"My notion was that a more general dispensation of the benefits we had to give was the proper ruling idea of a mission, and accordingly the place was declared free and unappropriated. It is true this had to be enforced again and again, but it is thoroughly acknowledged now, at the loss indeed of some persons who would make the smallest as the largest accommodation merely a personal comfort. It was also my desire to replace among the ideas of the working people, of which class the whole district consists, the use of the Sacrament of the Holy Eucharist. And though we have no place for celebrating this ourselves, perhaps our exhortations to attend it, as Christ's ordinance, in the neighbouring churches, have more firmly fixed the idea that it is something very necessary. Along with this, names were sought and received for Confirmation more freely and generally than is customary. Often I repeat to myself the words, with an application to our action in this matter, 'He hath dispersed abroad, he hath given to the poor.' In several cases we lost persons from the service because they knew

¹ The Hon. Augustus Duncombe, D.D.

their habitual disregard of the Holy Eucharist was contrary to the feeling of the Mission: on the other hand the ninety-six candidates presented in two years for Confirmation have filled their places. Wherever we saw a disposition for devotion, we encouraged it by the gift of an *Imitation of Christ*, or Scudamore's *Steps to the Altar*; and weekday services, when we could get the school—at one time for Confirmation, at another for Communion-preparation, at another for meditation on the Psalms, at another for understanding the daily services; these have helped to deepen our work. In Lent of this year we had thirty-two services, with 2658 persons present, and offerings amounting to £9 14s. 0½d. Our Sunday services have never been a great success, but we keep on, having the offertory, sometimes small, then again larger, and striving to sing, hymns at first, then the Psalms, then the whole service. Some special services called Quarterly Collections, for bringing in collections in books, and from friends, began in the autumn of 1866, and at these our singing includes an anthem, and the numbers who attend encourage and give countenance to our efforts. Of course, here again we lost some who knew the Prayer Book said 'say or sing,' but liked rather the reading, one said of Psalms, another stopped at the Litany. But if we could get more firmness in our choir no one would falter about which to prefer. Everything is done voluntarily; the harmonium is played by a clerk of Euston Station, the singers are gathered from the neighbourhood, and our offertory supplies a hymn-book, Psalter, and Prayer Book for every seat."

Mr. Wallace's enthusiasm and activity won for him the esteem of the Committee of the Bishop of London's Fund. I have before me a letter from the Secretary, in which he says: "Whether you continue a Priest, or attain Episcopal dignity, may you continue, as you have ever done, to earn the goodwill of all with whom you are connected."

The Honorary Secretary, Mr. Thornton, the Hon. Treasurer, Mr. Philip Cazenove, and Mr. Shaw Stewart were especially generous in aiding St. Luke's Church and Schools.

Mr. (afterwards Sir) Arthur Blomfield was appointed to be the Architect of the Church. He chose the style of a Basilica which would give breadth and height. This was the earliest plan for Christian Churches, the Roman Courts of Justice being found more suitable for adaptation to Christian worship than heathen temples could be. By giving extra width to the aisles, Mr. Blomfield was able to raise the Chancel Arch to a noble height; it being a necessity that the perpendicular bisecting the chord of the arc should fall within the building.

The Incumbent of Holy Trinity was Hon. Treasurer of the Building Fund, but he was very nervous of running into debt, and it was actually proposed to reduce the height of Mr. Blomfield's design by three feet all round the Church in order to save £300. A meeting to consider this was held at the Architect's office with Mr. Thornton in the chair. Mr. Shaw Stewart asked the Treasurer how much he had already given. "Thirty pounds," was the reply. "Oh, but I mean to give three hundred," rejoined Mr. Shaw Stewart, "and I have just received a donation, as I came here, from a lady whom I was telling about the Mission. Do you not think that this collecting of money is more a layman's work than a clergyman's? Shall we ask Mr. Thornton if he will undertake it?" After some hesitation, this was agreed, and as they left the office, Mr. Thornton said, "Now, Mr. Wallace, *you can go on.*"

Another danger was averted by the same kind hand. The builder had orders to complete the Nave only, making a temporary wall at the East End, when Mr.



Photo.

[*W. J. Bouls*

EAST END OF ST. LUKE'S CHURCH IN BURDETT ROAD

(*Looking towards the Great Eastern Railway*)



Photo.]

[*W. Battye.*

WEST FRONT OF ST. LUKE'S CHURCH IN ST. DUNSTAN'S ROAD.

(*The Vicarage and Church House to the left.*)

Wallace received a note from the Architect: "A friend of yours wishes to finish the Church according to my design, giving the whole cost (£1500) of the Chancel and its furniture, the Side Chapels and the East Window, but he wishes to remain anonymous."

Many years later Dr. Wallace had the following inscription placed behind the Altar—

"For the Glory of God and Increase of His Church this Chancel and Chapels and East Window and Reredos were erected by Edward Thornton of Brockhall, Northampton. As a memorial this marble is placed by William Wallace, First Vicar."

By a strange coincidence the first persons to see this were Mr. Thornton and his brother, who happened to call at St. Luke's Vicarage at the time. They were not displeased, because the inscription is hidden by the Altar.

THE CONSECRATION OF ST. LUKE'S CHURCH

This account of the Consecration of the Church which was only ten months in building, was written by Miss Batty for the Bishop of London's Fund and reprinted from a magazine called *Church Progress*.

"The new Church of St. Luke, Burdett Road, Stepney, was consecrated on St. Luke's Day, 1869, by the Lord Bishop of London.¹ It is the first Church which has been built in Stepney for *thirty years* (with the exception of St. Paul's, Bow Common, which takes only a small portion from Stepney), and its consecration excited more than ordinary interest.

"The Church, of which Mr. Arthur W. Blomfield is the architect, is of brick, with stone facings, and has been erected at a cost of about £6000.

¹ Rt. Rev. John Jackson, D.D.

“ The chancel has been built at the sole cost of a gentleman who took a warm interest in the progress of the Mission.

“ The Font has been given by the worshippers in the Mission Services, whether visitors or regular attendants, in contributions of very varying amount. The cost of the two bells has been given by a firm in the neighbourhood. The Communion plate has also been a gift, and a small coloured window at the east end of the south side aisle; also a handsome west window, soft in colouring and harmonious in tone. There is no pulpit in the Church, the consecration sermon having been preached from the wooden lectern at which the lessons are read; neither does St. Luke's possess an organ yet—this deficiency being supplied by an harmonium, which has been hired for the present.

“ The service commenced with the hymn, ‘ Hail to the Lord's Anointed,’ sung as a processional hymn, during which the members of the choir, who were surpliced, walked from the west end of the Church up the centre aisle, and took their places in the chancel, followed by the clergy, sixty-four in number, also in surplices, who occupied the side chapels during the service. If any proof were needed of the widespread interest and warm sympathy which St. Luke's Mission has obtained, it might be found in the number of clergy who were present at the consecration.

“ The Bishop preached an impressive sermon from 2 Cor. ii. 15, 16.

“ Perhaps the most noticeable feature in the whole day's ceremony was the *congregation*. The Church, which is intended to hold nine hundred persons, was crowded in every part, and, best of all, it was with a thoroughly *East End* congregation. There were all the helpers in the Mission, and a sprinkling of visitors as well; but evidently the chief part of the congregation were working people. Working men and their wives, mothers with babies in their arms, little children, held

up by older and stronger hands, or carefully wrapped in shawls to shelter them from the pouring rain in going to or returning from the Church. These were the people who had met together to rejoice in the completion of their Church, and thankfully and heartily to take part in its first service.

"Notice was given by the Bishop that the Holy Communion would be celebrated on the following morning at half-past seven, and service was announced for each evening in the week. It was a rule in the Mission that there should be no celebration of the Holy Communion until the Church should be built and consecrated."

The same writer adds in the *Monthly Packet* of April, 1870—

"Five months have now elapsed since St. Luke's Day, when the Church was consecrated, and the Clergyman still works alone in the Mission. They are working people only who inhabit the District; so eight o'clock every evening has been fixed upon as the most suitable hour for the Daily Service, the attendance at which *averages one hundred*, and sometimes amounts to one hundred and twenty, or even to one hundred and forty. And these are the people who have been sought, and—how thankfully and hopefully we trust we may add the word—won by this Mission: for in its earlier days it was only by diligent visiting from house to house, and inviting the people one by one, that the congregation was gathered together. Now, from five hundred to seven hundred meet together for the Sunday Morning and Evening Services. There has been an early celebration of the Holy Communion on every Sunday and Holyday since the Consecration. This will account for the *average* number of Communicants not being very great, but at least it has been an increasing number, having amounted to forty on the first Sunday in March. . . ."

The appointment of my husband as Incumbent was

dated 1870. There was a slight unavoidable delay after the Consecration of the Church.

Perhaps I may here insert the impression made by St. Luke's Church on one who has only lately come to know it: "The Church is a memorial full of sanctity and mystery, the embodiment of associations human and divine miraculously interwoven."

Another who had worshipped there since his boyhood, remarked to a fellow-student at College, "Ah, you do not know our Church, it is so solemn, so devotional."

"One can *feel* that it is a holy place as soon as one enters," said a visitor.

Twenty-seven Churches have been built in this part of East London since St. Luke's was finished, the greatest instance of Church building ever seen. My husband rejoiced at it, and was present at the consecration of every one of them. He believed that the work of the Church in East London must be done "by dribblets," and once made this remark to the late Lord Alverstone at Sion College. "Then we need not build such large Churches," he replied. "Do not let us be mean in the Service of God," was the rejoinder.

It was thus he always acted—everything beautiful, but nothing extravagant or wasteful. "You must be magnificent if you are a Christian," he said in a sermon, "remembering the 'streets of gold and gates of pearl.'"

CHAPTER III

CHURCH SERVICES

“ Lord, I have loved the habitation of Thy House : and the place where Thine honour dwelleth.”

“ WE talked of the numbers who attended the services ” (held in St. Paul’s schoolroom), “ and the encouragement it was to find that the services were so valued ; to which the answer was, ‘ Yes, it is true they do come, but few things show more plainly than this, how far we are from attaining all that we ought to attain ; we speak with actual pleasure of some two or three hundred who come to Church, and my district contains *seven thousand*. I never take it as an excuse for non-attendance at a week-day service that they have *not time* to come. I really believe that it is almost easier to some of them to get to Church on a weekday than on Sunday. I always tell them they give themselves so much to do on Sunday ; for there is the Sunday dinner to be cooked, and then they have to dress themselves ; but in the week they can come just as they are, with nothing to hinder them.’ ”

This is the substance of a conversation between Miss Batty, “ Ivancvna ” of the *Monthly Packet*, and my husband in 1869, while the Church was being built, and it seems to form a good introduction to some description of the Services in the permanent Church. They were arranged with the same aim and intention as was expressed in my husband’s sermon in Manor Cunningham

Church, Ireland: "Prayer and Singing with the spirit and with the understanding also."¹

Evensong was said daily at 8 p.m., followed by Instruction, usually on the Psalms for the day. (The Morning Psalms were recited during half the year.) The Rev. R. R. Dolling,² who was a great friend of my husband, and was then working at a Mission close by in Maidman Street, was taking this Service one evening, and, being in a hurry, he was leaving the chancel immediately after the prayers. However, he was obliged to stay, because a choir boy would not come out from his seat, but told him, to his great amusement, "You have to say a few words."

There was nearly always Mission work to be done at this daily Evensong; rough boys to be controlled, little children to be taught reverence, the choir boys to be watched over with anxious love, for we nearly always had some choristers present, and thus they learned not only the Psalms and Canticles, but also the Baptismal Office, and Psalm 116 from the Churching Service.

¹ Extract from this Sermon which was published in *The Church of England Magazine*—

"What we want is elevation of spirit, to *feel*, 'My soul doth magnify the Lord.' How did Mary praise? How did Zacharias praise? How did Simeon praise? You have their thoughts and words at least . . .

"The hymns of the Saints, the psalms of the Royal singer—these may make your heart full of devout feelings to Almighty God. But if you make no sign, sit still and stupid, while your soul should be lifted up to God; remain standing speechless where your voice might swell the responding verses of our psalms, or, if you can sing, neglecting to utter forth gladly your praise, then no matter what understanding the Service supplies, the spirit will not be in your devotion. . . .

"Say the Amen at least; where you can do little, do that little, and where you can do more, give that greater part."

² Father Dolling, of St. Agatha's, Landport, and afterwards Vicar of St. Saviour's, Poplar.

Three brothers in the early days were very constant in their attendance. We used "Church Hymns" at that time, and as they left the Choir stalls for the vestry, they sang, unaccompanied, this hymn of Dr. Neale's—

"The day, O Lord, is spent,
Abide with us, and rest;
Our hearts' desires are fully bent
On making Thee our Guest.

We have not reached that Land,
That happy Land, as yet,
Where holy Angels round Thee stand,
Whose Sun can never set.

Our sun is sinking now;
Our day is almost o'er;
O Sun of Righteousness, do Thou
Shine on us evermore."

We repeated the whole of the Psalms in unison, my husband saying every verse, and expecting the choir and congregation to do the same; making the necessary pause at the "pointing mark" (:) which, he always explained to us, is not a stop for sense, but for singing. This "*saying* in monotone" he declared to be reverent singing, and he would raise the pitch where the Psalm took a more joyful tone, and so make the recitation more intelligent.

The Choir turned to the East for the "Magnificat," the "Gloria Patri," and the doxologies to the Blessed Trinity at the end of the Hymns, as well as for the Creed, and in the Holy Communion Service during the reading of the Gospel and for the "Gloria in Excelsis." They came in and went out with hands together.

At daily Evensong we were told to say the "Magnificat" without a book "for the sake of the people who could not read," and my husband would often tell how he had said to his mother, "You teach me 'God moves in a

mysterious way,' but not the Song which the Virgin Mary sang when she became the Mother of our Lord."

In consideration for "the poor of the flock," he would not allow any quick recitation of Psalms or Prayers, often saying that the prayer most gabbled in England was the Lord's Prayer. He set himself to reform this, especially insisting on the word "trespasses" being correctly pronounced.

It would be hard to over-estimate the value of this daily Service at an hour which is found suitable by a working-class population. A parishioner told him that before St. Luke's was built, she found children who had never been inside a Church door, now this was quite altered, and when she asked *what* Church they had been in, it was invariably St. Luke's. My husband used to say that there was always a stranger present. One of these, as she went out, remarked that she was sorry there was not a larger congregation. Dr. Wallace replied that he had opened the Church, and provided lighting, and it was rather hard that he must also find a congregation to please her, "but," he added, "*I* see a large congregation of Angels, and the most august Presence in Heaven and earth is here."

"Getting through" any Service was abhorrent to him. I asked him to go through Evensong without any comment or instruction one evening when he was not well, but his answer was, "*I could* not do it; my conscience would be defiled."

His old friend, Sir Thomas Moffett, came in to Evensong, unexpectedly, one Good Friday, and said that he had never before seen so instructed a congregation.

At first, Baptisms and Churchings were only at the Wednesday Evensong, the Children's Service on Sunday

afternoon, and sometimes during the Sunday Evensong when the choir preceded the clergy to the Font singing,

"In token that thou shalt not fear
Christ crucified to own,"

and returned singing "Nunc Dimittis."

Latterly the Mothers were allowed to bring their infants for Christening, and to come themselves for Churching at any Service, with the result that more than fourteen thousand were baptized during his ministry in St. Luke's Church, and eight hundred and ninety-seven mothers churched in one year. I met a girl in Burdett Road lately who said, "My brother was the first one born in that Church," and I found his name was first in the Baptism Register. Dr. Wallace always discouraged the Mothers coming for Churching without also bringing their babies for Holy Baptism, saying that they gave thanks not only for their own recovery, but also for the New Birth of their children, which was by far the more important. He would point out that the people of the East End could not be estranged from the Church when all the mothers, "*whom God had made mothers*" in 29,000 of the population of the East of London, gave thanks to God for their safety, kneeling on St. Luke's Chancel steps. He arrived at this conclusion by taking thirty in the thousand as the birth-rate. He was able also to prove that practically all the children born into the world (in the East of London) were baptized by the Church of England.

Dr. Wallace loved to describe the last Stepney Ruri-Decanal Conference at which Bishop Temple was present as Bishop of London. The Bishop was not allowed by his physician to read at night, so he told his clergy that he hoped to employ the time profitably by visiting the Ruri-Decanal Conferences. On this particular occasion

a "young and tall" clergyman stood up, and asked the Bishop if he had received a letter which he had written, representing the views of himself and some of his brother clergy on the administration of Baptism, advocating notice to the vergers, and insistence on the proper number of sponsors. As he had received no answer, perhaps the Bishop had not had time to consider it. Bishop Temple always reserved his answers till the close of the Meeting; then he said, "The clergyman who thinks that I have not considered his letter is quite mistaken. I not only studied it carefully myself, but read it with Archbishop Benson, and we came to the conclusion that to do as he suggested would be to destroy the last spark of faith in the efficacy of the Sacrament in the hearts of the people." When my husband came home he said to me, "I made a speech this evening, and it was only two words." I could easily guess that the speech was, "Hear, hear."

Looking back to his first beginnings at St. Luke's, Dr. Wallace wrote in 1912:—"I was very much struck with the want of acquaintance with the intention and expected benefit of the services. I knew of *no* plan to teach, but by the ready and attentive reading and speaking of the very service itself. I was anxious to have the services open, and at times when prayer and instruction might be regarded. I saw that the *Evening* would attract a congregation, and it might be used for these occasional services.

"The parents constitute the chief persons presenting themselves, but the congregation (and there is always a congregation) are induced to reckon themselves as responsible for the child's due and faithful presentation to Christ, Who is Himself the Administrator of His own Institution and its Grace."

He used to say that the child belonged to no parish

until it was admitted into the Church by Baptism; after that, it was under the care of its own parish priest.

A friend wrote to me that something should have been said in the memorial notices of those "Services and Instructions" which were most impressive and quite unique, and that she thought his method of christening children wonderful. His own brother remarked, "After your Baptism Service, I shall never baptize in my old way again," and a clergyman who was present while Dr. Wallace was baptizing an infant after a Harvest Festival said, "The method is unusual, but there is no doubt that the people of St. Luke's are well taught."

I will try to give an outline of his instruction.

As he and the choir came into Church, he would tell the Mothers to stand, if they were not already doing so, in order to show that they were ready to join in the Service. The places in the Prayer Book were found for them, and if they said they could not read, he told them, "Heaven is full of people who cannot read, but it is not full of people who will not pray. But perhaps you should be repenting that you did not learn." "It's my mother should be repenting," was the answer one evening.

If they did not kneel, he would show them how "ugly" they looked, leaning forward from their seats; and would go down on his own knees straight upright, saying that it was the "most beautiful attitude" which any man or woman could take, and reminding them, in Greek as well as English, that our Lord went down on His knees *on the ground* in the Garden of Gethsemane.¹

On the Lessons Dr. Wallace would generally comment as he read them. Latterly his health prevented his coming out on the winter evenings, but in the Curate's

¹ The picture in the National Gallery by Zurbaran of a Franciscan at prayer was a great favourite with him.

summer holiday the First Lessons were from Job, and he would tell us how Dr. Pusey pictured Job and his three friends as sitting around a Cross traced on the sand, and striving to find out its mystery.¹

After the Second Lesson, the Baptism took place. In explanation of the first question, he would say that he would rather lose his hand than baptize any one over again, and that when Jesus Christ has admitted any one to His Church that act *could not* be repeated, also he would mention the remark of a man who had said, "I do not see why a person should not be baptized every new congregation he joined." "Yes," was the scornful answer, "every new congregation *you* happen to wish to join!" He would quote from Bishop Walsham How that we have altered the very character of our Blessed Lord, and have made Him a Person out of Whom virtue could not come. "She touched His garment and was made perfectly whole." Or he would take the Conversation with the Samaritan woman to illustrate the Gift bestowed in Holy Baptism. "If thou knewest *the Gift of God*, and Who it is that saith unto thee, Give Me to drink." Then he would notice how the woman tried to turn the conversation, as *they* might do, by saying, "*I* go to Brown's" (the East London Tabernacle), "you go to Wallace's."

As he repeated "that thing which *by nature* he cannot have," he would point to each child saying, "There he is by *nature*, in a few minutes he will be God's child by *grace*."

The two succeeding prayers would be said with a faith which carried you into the certainty that each child would be washed and sanctified by the Holy Ghost, and

¹ An Instruction or Meditation on "Job taught by God," written by my husband, follows this chapter.

that our Lord Jesus Christ can work in His own Church. "Who are we that we should *reign* with God?" he would ask; and then before the second prayer (from the Use of Sarum) he would say, "Now we are going to say the same thing over again, as our Lord repeated His prayer in Gethsemane." Yet he would often explain that a valid Baptism could take place without any prayers except the Baptismal Formula, which is in itself a prayer, citing a case in which the infant died immediately after receiving the Sacrament, but unless in such emergency "it is not seemly" to go before God without prayer for His grace.

In reading the Gospel, he explained that the children were not five or six years old as represented in most pictures of the scene ("Could you take such children in your arms?"), but "little slobbering babies," τὰ βρόφη of St. Luke xviii.

"When the Apostles, big men like myself, tried to keep the children away from our Lord, He was *much displeased*." ("You and your husbands would say, 'Then I will have nothing more to do with Him if He is going to be much displeased.'") "*Never* forbid them" is the force of the present tense—μὴ κωλύετε αὐτὰ.

At "Whosoever shall not receive," he would extend his arms in the attitude of *receiving*—thus teaching humility.

The Exhortation on the Gospel was made to be another lesson on faith. "Doubt ye *not*, but earnestly believe, that He will likewise favourably receive *these present Infants*," pointing to each baby.

The child's "innocency" was explained to be its freedom from wilful sin. This was illustrated by drawing the iron bar across the North Door. "Before I do this, any one can come in by lifting the latch, now no one can

enter, because of the bar. That bar is wilful sin, which you and I have, but the child has not. That bar can only be withdrawn by repentance."

Then follows the Thanksgiving for our own Baptism, and prayer for the Child's New Birth.

"Five pounds" was his illustration for the next Exhortation. Ye have prayed that our Lord would—

- (1) receive the Child,
- (2) release him of his sins,
- (3) sanctify him with the Holy Ghost,
- (4) give him the Kingdom of Heaven,
- (5) and everlasting Life.

His promise in His Gospel to give these "five pounds," He will most surely keep and perform.

The questions were put to the *infants*, and when the mothers answered, they were asked *who* made the promise. "You bring the child because it cannot walk, so you can speak for the child because it cannot talk. If I offered to give the child five pounds, you would be very willing for him to make the required promise."

In order to impress upon the congregation the responsibility of the whole Church for the bringing up of the children, Dr. Wallace often asked every one present to join in making the promises on their behalf, and would repeat them himself.

The prayers for the child's future, he called the four "Grants," and would say them with great earnestness. The "Old Adam" is our nature *without* Christ, the "new man" our nature *with* Christ: "Power and strength to have victory and to triumph," any mother might be thankful to gain for her son; "endued with heavenly virtues," that is, be nice boys and girls, good sons and daughters; "everlastingly rewarded through Thy *mercy*, O blessed Lord God."

At the words "His most precious Side," he would point to his own side to make it real.

If the parents said the surname in naming the child, he would say, "You know nothing about Baptism at all. We have here another Father, and have nothing to do with earthly fathers, the child is to be brought into a new family." He would not tolerate nicknames, feeling that they were irreverent to the holiness of the Sacrament.

Most emphatic was he that the sign of the Cross was not to be confused with the Baptism. "The Water is the sign of the Grace, the Cross is the sign of the Duty which follows it."

Immediately after the Baptism came the charge, "Now your child is a Holy Ghost child, let us pray that you may bring it up as a Holy Ghost child."

At the close of the Service the Mothers knelt on the lowest of the Chancel steps for their Churching; Prayer Books with the place open were given to them, and it was good to hear them joining in Psalm 116 with the Priest and Choir. We were told to pray for these Mothers, as *they* were there to give thanks, so if the Congregation did not pray, there was no one praying. Before the bag was handed for the Mothers' offering, he would say, "These women have *said* thanks, now they are asked to *do* thanks."

On one occasion, a "friend" who carried the infant and had shown herself quite indifferent to the whole Service, was told by Dr. Wallace as she left the Church, that she had not said many prayers for her friend's child. "I'll let it grow up, and it will pray for itself," was the reply, and this formed the text for many future instructions on prayer for others.

That the Mothers appreciated my husband's talk with them was shown by this remark as I took the babies'

names. "Don't we wish our husbands would keep us as cheerful as Dr. Wallace must keep you!"

On every Sunday the Holy Communion was celebrated at eight, and after the eleven o'clock Mattins. Both Mattins and Eucharist were choral, but there was nothing wearisome in the Service. Canticles and Psalms were sung to chants, or easy services in which the congregation could join, and after the Third Collect at Morning Prayer came a Hymn, followed by the Sermon preached from the Chancel steps on the Collect, Epistle and Gospel, always with reference to the Holy Eucharist. My husband used to quote from Dean Butler that this had been *his* practice at Wantage with the result that all the people became devout communicants.

For a short time we had the opening Sentences of Morning Prayer used as, "Calls to Repentance" and "Penitential Responses." This is suggested in Bishop Barry's *Teacher's Prayer Book*. Dr. Wallace read, "When the wicked man turneth away from his wickedness," and the congregation responded, "I acknowledge my transgressions." The other calls are, "Rend your hearts," and "Repent ye." The last sentence we repeated together; he would sometimes explain it as: "He is faithful to His promises, and just to our Lord Jesus Christ, to forgive us our sins."

"Are you dearly beloved?" was his comment on the first words of the Exhortation. "Whom else have I to love?" But usually the Service began with a Hymn, one Sentence, and the Confession, in which he contrasted, "no health is *us*," with "But *Thou*, O Lord." The Absolution was solemnly pronounced for "*His* people, *being penitent*," with his hand raised in the attitude of blessing.

When saying "Let us pray," he would often add the

words "more earnestly," and before the 2nd and 3rd Collects at Mattins and Evensong he would give the subject, saying, for example, "The Collect for Grace to live well."

"The Lord be with you, with its answer, is the Kiss of Peace," and Dr. Wallace ended each Service with this farewell, often adding, "God have you all in His safe keeping."

The Choral Eucharist was simple and devotional so that all the congregation could join, not a lengthy "choir concert." Dr. Wallace was most anxious that every one should remain to the end of the Service, and they did so, joining in the worship and intercessions whether they communicated or not. He felt that those who attended the midday Service gave the best of their day to God.

He often quoted the reply of a Bishop to an Incumbent's objection, that if he had more frequent Communions, only the same people would come: "The Sacraments are for those who value them, not for those who stay away."

He also remembered another Bishop's admonition to a priest, "You are here to dispense the Sacraments, not to keep people away from them."

My husband himself had never refused to *receive* the Holy Communion since his Confirmation, except once, and that was in order to show that it was *allowable* to join in the prayers without communicating. The command of Pope Pius X that no confessor or director should dissuade from frequent Communion gave him great satisfaction.

His rule for those whom he prepared for Confirmation was to communicate whenever the Holy Ghost inclines you to do so.

The Confirmations held at St. Luke's were earnest and reverent. Bishop Walsham How was always willing to give a Confirmation, and this was continued by Bishop Billing, but later an arrangement was made that the older Churches, which had a tradition that brought many candidates, should have a Confirmation every year, and the newer parishes, which had to create the tradition, should be grouped in fours, and only have one every fourth year. The candidates at once dropped in numbers by some thousands, for in the East End especially the personal element is very strong, and it is distracting to the Candidates to find themselves in unfamiliar surroundings at the moment which is often a crisis in their lives.

It is so difficult to bring any one to Confirmation in East London that I plead for more frequent confirmations, at any time in the year, and on Sundays rather than the late weekday hours when the children are tired and excited.

I once heard Bishop Samuel Wilberforce ask a large congregation at a Brixton Church to send up "a continuous stream of intercession for the candidates to the Throne of God," and Dr. Wallace used to urge this upon the congregation at St. Luke's before the service began, asking them to remain on their knees during the Laying on of Hands.

The candidates came up singly to the Bishop's chair above the Chancel steps, and returned to kneel exactly in front of the place each had quitted, until the last candidate had been confirmed.

The singing of the Hymn, "Behold us, Lord, before Thee met," to the tune "Stella," before the Confirmation in June 1913 was particularly impressive and earnest.

The Churches which present few candidates are those

which most need frequent Confirmations in order to accustom the parishioners to realise the greatness of the Blessing then bestowed.

Dr. Wallace was especially anxious to get those confirmed who had neglected it when young. "To help these lame dogs over a stile" was a great joy to him.

The Marriages, my husband used to say, were "the last wall round Jericho." It is so difficult and yet so important to secure reverence at these Services.

My husband made a point of seeing the bride and bridegroom himself if possible when they gave in their banns. His first question would usually be, "Why do you want to be married *in Church*? If you are not wishing for God's Blessing on your marriage, you had better go to the Registry Office where *the Name of God will not be mentioned.*" There were no marriages at St. Luke's on Sundays, Dr. Wallace believing that Sunday marriages helped to destroy the little reverence remaining for "the Lord Jesus Christ's Day." Another question would be what they were going to do in Church. "To pray," was the usual answer, always vehemently contradicted. "Not at all, *you* come to Church to make a *vow*, the *congregation* are to pray. You take our Lord as a third party to the promise which you have already made to each other. It is right thus to "take His Name," see that you do not take it *in vain*. He will help you to keep your vow."

At the Marriage Service the special points of the Exhortation on which he would insist, were—"in the sight of God," and "in the time of man's *innocency.*" "Most persons think it was in the time of man's *sin,*" he would say.

"Plight thee my troth" was explained as "pledge thee my truth." When saying "Let no man put asunder,"

his comment was, "No one in Heaven or earth can put you asunder except your two selves."

When we came to the Psalms, the congregation were told, "Now this is your part; this is your congratulation that these two persons have had the good sense to ask God to be present at their marriage. This is better than confetti, which you would not buy if they cost anything, or *heathenish* rice." We always said *both* Psalms, as nothing is more confusing to people not used to the Prayer Book than omissions. Then followed *all* the prayers in the Service with the constantly repeated petition, "Bless them." The Duties of Husband and Wife as set forth in Holy Scripture he would preface by saying to the man, "Your duty is to *love* that woman," and to the woman, "Your duty is to *obey* that man."

At the words, "That your prayers be not hindered," he would say—"How thankful we would be if we knew that the men said, 'Our Father.' Now, John, if you will say to your wife, 'Let us say the Lord's Prayer together,' my soul for it, she will gladly do it."

"A meek and quiet spirit" was thus explained from Grotius, "A quiet spirit does not make rows, and a meek spirit bears with rows."

"Amazement" was translated "fear." "Women need have no fear, for they have God on their side." Dr. Wallace much disliked a sermon being substituted for this instruction from the inspired Epistles.

One whom my husband had married, and to whom he had sent a Prayer Book, wrote that "they would always use it, and that it would help to remind them of the dear old clergyman who had given them the best advice they had ever had in their lives." Latterly I used to give a Prayer Book to the married couple, with their joint names in it and our best wishes.

We were ourselves married in St. Luke's Church on November 6th, 1873, by Bishop Piers Claughton, formerly of Colombo, who was then Archdeacon of London. His gentle and saintly face can be seen in the medallion to his memory in the Crypt of St. Paul's Cathedral. He often visited us in our small house in Cottage Grove when he came to preach or confirm at St. Luke's, and he was evidently pleased with the result of his work.

The Marriage Service was very beautiful and happy, fully choral, with the Hymn, "The Voice that breathed o'er Eden" before the espousals, and "Rejoice ye pure in heart" as Recessional after the Celebration of Holy Communion. The Mothers of the Meeting and others met us at the School for good wishes and wedding cake, and the festivity is still had in loving remembrance by the older parishioners.

Many similar Services have been held at St. Luke's. A brother was so much impressed by his sister's wedding followed by Holy Communion that he asked for Confirmation before he was married himself.

Concerning the Burial Service, Dr. Wallace was most anxious that the whole of it should be taken in Church. Both Psalms were read in unison or sung, and his word always was, "This person is not dead, but alive." The choir boys attended when it was possible. The last funeral which was held before my husband's health obliged us to come away, was that of Wallace Bedwell, always a religious-minded schoolboy, and regular chorister and communicant. In the London Hospital, although he was often unconscious, he lay still on the last evening, evidently enjoying the Service which was being held in the ward. The Lesson, 1 Cor. xv., was most beautifully read by his schoolmaster, Mr. Battye, who has now himself entered into rest.

FORMULÆ

Baptisms—

36 in 1000 born every year.

26 in 1000 baptized every year.

Confirmations—

167 exactly in 10,000 are of 15 years age.

∴ 1 in 60 is of 15 years.

So 1 in 80 ought to be confirmed in country every year.

1 in 100 in towns.

Communions—

The Roll from January 1st to December 31st ought to contain (all names known and the strangers each numbered) six or seven times the average yearly confirmees. The Sunday Communions ought to have one-sixth of roll, or (what is the same) the number of average yearly confirmees.

I give these “*Formulæ*” as I have found them, but Dr. Wallace did not mean that fifteen years was the right age for Confirmation. He advocated twelve years, or even younger, and was glad to have confirmed children in school where they were under our influence for the first two years of their Communicant life.

JOB TAUGHT BY GOD

A Meditation

Job was set to learn the mystery of the Cross. His friends looked on this mystery, and could not see what was at the bottom of Job's trouble. The most they could say to him was, “Repent; there must be some hidden sin for which God is bringing thee to judgment.”

Truly, repentance is the Christian's daily, and, one may say, chief work; repentance brings to the foot of the Cross. Still God was not pleased with Job's friends, for they could not see further than the punishment side of trouble and distress.

The Cross teaches. Job himself has a sense of this when he says, "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord." "Though He slay me yet will I trust in Him." "I know that my Redeemer liveth, and after the destruction of my body, in my flesh I shall see God."

Elihu, also, discourses on the wise and humbling "discipline" of the Cross. "The Almighty," so he ends, "is excellent in power, judgment, and in plenty of justice. He will not afflict"—that is, without a right end. But Elihu thinks this end is to teach man his "proper distance," not to make him one with God. "Men do therefore fear Him: He respecteth not any that are wise of heart."¹

So it needed God to talk with Job as man to man,² before he could learn the mystery of the Cross, the meaning and method of the Ladder of the Love of God.

Let us for a moment speak of the love of God. We may love a person for two reasons, for what he is to us, and for what he is in himself. So we love God for what He has done for us, every good gift coming from His hand, and even His Son not being withheld. We love Him because He first loved us.

We love Him also for what He is—holy, just, and good. His character attracts our love.

Job does not utterly fail in either of these ways of love, and God will lift him higher than he is. "My servant Job, none like him in the earth, a perfect and an upright man,"³ he is, after he has suffered a while, to be made perfect, stablished, and settled. "The God of all grace"⁴ will do this for His servant Job.

Now let us look at the Ladder of the love of God. First of all, we may love ourselves for our own sake. Many repent for their own sake. This is mere selfishness, and God is not even mentioned; so we are not on the ladder of the love of God at all.

¹ Job xxxvii. 23, 24.

² *Ibid.* i. 8.

³ *Ibid.* xvi. 21.

⁴ 1 St. Pet. v. 10.

Its first step is loving God for what He has done for us—gratitude. Then we get higher, and love Him for what He is in Himself—worship; and the more holy and godly we grow, the easier will this step be to mount. Then the top step of the ladder is to love ourselves for God's sake—devotion.

Does it sound strange "to love ourselves for the sake of God"? Yet this is the very meaning of friendship. A friend consults the interests of the other person; finds in his friend's interest his own. This is daily seen in the relation of husband and wife, parents and children.

When God allows us to be called His friends, we may be sure His friendship will consult our interests, even if it be by depriving us of those temporal things, in all of which, and above all of which, we are to love Him, the highest good.

On the other hand we, as friends of God, are, with reverence be it said, to consult His interest, so that when He seems to be bringing us into trouble, depriving us of what we hold dear, and as people say, making our lives a misery to us, we, loving ourselves only for His sake, shall be glad to have His grace, His power, wisdom and goodness, exhibited in us.

This was the lesson Job had to learn, that God is better than His gifts, and because He made us for Himself, our hearts can only find rest when we find it in Him, and have learned to love ourselves in Him and for His sake.

Job had spoken the thing that was right of God more than his friends, so God himself declares. Yet Job's faith in God had fallen short of the conviction that He is very pitiful and of tender mercy, that His Nature and His Name is love. To Job the mystery of the Cross was solved by the vision of God Himself. We who have heard and seen the mystery of the Cross of Christ—"I, if I be lifted up, will draw all men unto Me"—we tread with firmer steps the Ladder of the love of God, glorying in the Cross which invites us to Him.



Photo.

INTERIOR OF ST. LUKE'S CHURCH

[W. J. Bouts, London.]

CHAPTER IV

THE INTERIOR OF THE CHURCH

“ I have set my affection to the House of my God.”

My husband gave much thought and attention to the decoration of the interior of the Church, and it was a great delight to him to take people round and give them the history of each feature.

Some of those who attended the services in the very early days of the Mission in the schoolroom of St. Paul's, Bow Common, gave the Font. This was modelled on that in Winchester Cathedral, square in form, the interior being semi-spherical, and quite large enough for an infant's immersion. The work was carried out by Mr. Earp, and on the step is a brass containing the inscription—

“ To the Glory of God ✠ Given by Worshippers in St. Luke's Mission, 1865-1869.”

The brass ewer was given by Miss Payne, the caretaker of the Schools, in memory of her parents; all were faithful worshippers in St. Luke's Church, and mother and daughter devoted their lives to the interest of the schools.

Closely connected with the Font are the two oil paintings on the West Wall by Arthur G. Walker, the first representing our Lord calling little children for His gracious Hand, and the second, the Blessed Virgin's Presentation of our Lord and of herself in the Temple. The latter was exhibited in the Royal Academy in 1897. Both pictures were the gift of the late Mr. Spencer

Charrington, M.P., and they are associated with the great use made of this Church by the Mothers of East London for their own Churching and their Infants' Baptism.

The pillars of the Nave are massive and solid, and each of the capitals is of a different pattern designed by the Architect. The twin columns between the Chancel and the side Chapels seem to have been suggested to Mr. Blomfield by those at the corners of the Roman Forum at Lincoln, the bases of which are still to be seen in the cellar of a house built over the Ermin Street.

The Windows form an ordered series from the Incarnation in the West Window, to the Lord in Glory in the East. They were added gradually, first the West Window, then the East, and after that, those in the clerestory of the Nave, always in pairs, those opposite to each other being inserted at the same time. Mr. Daniel Bell, connected with Clayton and Bell, designed all the Windows and the mosaic Reredos, so that not only sequence of subject, but also unity of treatment was secured, although it can be noticed that the colouring of the earlier windows is deeper in tone than that of the later ones. Mr. Bell gave a small window in the South Chapel representing St. Luke painting the Virgin and Child, and also the framed tiles which portray the Pelican feeding its young with its own blood in a nest resembling the Crown of Thorns. This type of our Lord in the Eucharist dates from Tertullian (A.D. 200), who speaks of "that famous Pelican, Jesus Christ." This is the crest of the Wallace family, and my husband liked to quote the motto as "Mori pro amatis"—"I die for those I love."

The West Windows were the gift of Mr. Samuel Prentice. Mr. Wallace asked if he would like any one's name on them. "No," he replied, "because they are so large, but of course I am thinking of my mother." The Rose

Window shows in the centre the Infant Christ in His Mother's arms, Angels playing various instruments of music encircle Him. "When He bringeth in the First-Begotten into the world, He saith, Let all the Angels of God worship Him."

Below are four lights filled with the Four Evangelists, each with his appropriate emblem typifying, like the Cherubim in Ezekiel's vision, the Revelation of God. The whole shows: "The Incarnation with the Angelic joy attending it, and the Evangelists commissioned to write the New Testament narrative of our Lord and Saviour," or, as Dr. Wallace used to say, "The Incarnation, sung by Angels, and written by Evangelists."

There are fourteen windows in the Nave illustrating the Works of Mercy which "Jesus began both to do and teach until the day in which He was taken up." The subjects were suggested by readers of the *Monthly Packet* through the kindness of Miss Charlotte Yonge.

On the South side the Spiritual Works of Mercy are shown.

(1) Christ *counselling the doubtful* Nicodemus. Given partly by the family of William Bradford, one of the earliest choir men.

(2) Our Lord *instructing the ignorant* out of St. Peter's boat is a memorial of the consecration of Bishop Merriman of Grahamstown on St. Andrew's Day, 1871.

The Bishop always visited St. Luke's when he came to England. It was a delight to hear his firm strong step coming to our door. Once he appeared unexpectedly in Church at Sunday Evensong, just after landing, and gave the Blessing. Another time, as I walked up Burdett Road with him on a very muddy night, he remarked, "This is a strange country, you could not lie down *here* to sleep with your cloak round you." I said that I

supposed you could do so in South Africa. "Oh, yes," replied the Bishop, "the most comfortable thing in the world."

(3) The falling of the Tower in Siloam, used by Christ to *admonish sinners*. This was given by a friend who admired the windows as "works of art."

(4) Our Lord *comforting the afflicted* sisters of Bethany. In memory of Dr. John Mason Neale. His sisters contributed to this window, and remembered St. Luke's Mission in their prayers. "Thy brother shall rise again," is its motto.

(5) *Forgiving offences*. The healing of Malchus' ear. "Put up thy sword into its sheath." This is in remembrance of Bishop Patteson and his fellow-martyrs, the Rev. Joseph Atkin, and a Catechist, Stephen Taroaniara. The Bishop entreated that no vengeance should be taken by the English Government if he met his death in Melanesia. Mr. Atkin's cousins worshipped in St. Luke's Church, and his sister, Miss Atkin, came over on a visit and saw the window. She uses her house in New Zealand as a home of rest for missionaries.

(6) *Bearing wrongs patiently*—our Lord smitten before the High Priest—was a mark of gratitude for my husband's interest in the donor's son.

(7) *Praying for All*, the High Priestly Prayer of St. John xvii. Given by Miss Wallace in memory of her mother.

Returning to the West Door, we will notice the Windows on the North side, illustrating the Corporal Works of Mercy.

(1) *Feeding the Hungry*. The lad offering his five barley loaves to our Lord. In memory of my husband's dear friend and close companion at Dungannon School, William Ingram.

(1) *Giving drink to the Thirsty*. The Woman of Samaria

hearing of the Living Water, the Holy Spirit. This is the Confirmation Candidates' window.

(3) *Clothing the Naked*. The demoniac, "clothed and in his right mind," sitting at our Lord's feet. Given by the children of Mrs. Merriman of Marlborough, a generous benefactor of clothing material for the Mothers' Meeting.

(4) *Receiving Strangers*. Martha and Mary receiving our Lord into their home at Bethany. Paid for out of offerings made by Mothers at their Churching. It is opposite to the window in which the same sisters are being comforted by our Lord.

(5) *Visiting the Sick*. The healing of St. Peter's wife's mother. The gift of a lady in the congregation who dedicated to God the price of some beautiful embroidery worked by her.

(6) *Visiting Prisoners*. SS. Peter and John following our Lord to the High Priest's house. A gift by Mr. Wilson of East Ham on his daughter's marriage.

(7) *Burying the Dead*. The Entombment, by Albert Dürer. Given by my brother and myself in memory of our mother.

The Rood Screen is of wrought iron designed by Mr. Street and approved by Sir Arthur Blomfield. It was given by Mr. Ernest Charrington in memory of his father, and the inscription is—

"To the Glory of God and in memory of Edward Charrington. Born December 6, 1811, at Mile End. Died May 19, 1888, at Bury's Court, Leigh, Surrey."

Mr. Prentice's nephews and nieces gave the Brass Lectern: "To the Glory of God, and in memory of our mother, Susannah Ashbridge." It is the work of Messrs. Barkentin and Krall, from a design by Mr. Sedding. The Eagle is "doing its work" as the artist said, flying

with its wings outspread, to carry the Everlasting Gospel.

The dado of the Sanctuary is of moulded bricks, with a pattern showing the Sacred Monogram IHS (Jesus) in a design of the Crown of Thorns and the double Triangle.

The Reredos is a mosaic in three panels, representing (1) "The Annunciation"; (2) "The Nativity"; (3) "The Adoration of the Magi." They are carried out in Salviati work from Mr. Bell's designs. The inscriptions under the pictures are: (1) "Be it unto me according to Thy Word"; (2) "Unto you is born a Saviour, Christ the Lord"; (3) "The Gentiles shall come to Thy Light."

Above the Reredos is the East Window with three lights. Its teaching is summed up in the words at the bottom: "The promises of God are Yea and Amen in Christ Jesus."

In the left side-light, three "Patriarchal types" are shown; in the right-hand light three "Mosaic types"; in the centre, "the Christian antitypes." "The Baptism of our Lord" forms the subject which is lowest, it is central, and has the words under it: "My beloved Son in Whom I am well pleased." On the left of this is, "The Ark with Noah's Sacrifice and the Rainbow of Mercy." Its accompanying words are: "The like figure Baptism doth save us." On the right is the Passover Feast, eaten standing with the loins girded, as the Israelites did at their deliverance from Egypt, and the Christian words are attached: "Christ our Passover is sacrificed for us."

Above the Baptism and its ancient types is, "The Crucifixion," with the words: "The Man Christ Jesus gave Himself a Ransom"; on the left, "Abraham offering Isaac his son," with the words: "In thy Seed shall all nations

be blessed "; and on the right, " Moses pointing to the Brazen Serpent," with the words: " Even so must the Son of Man be lifted up."

The third line of subjects gives the Ascension of our Lord in the centre, with the words: " He ascended on high to receive gifts for men "; on the left, " Jacob's vision of the Ladder joining earth to Heaven," having the inscription: " Ye shall see Angels ascending on the Son of Man "; and on the right, " The Priests bearing the Ark of the Covenant across the Jordan into the Promised Land," with the words under it: " The Forerunner Christ has for us entered."

Finally, above all, in a six-foiled window, is the Lord in glory, seated on the Throne of Judgment, surrounded by six Seraphim, and encircled by the Rainbow. The Greek letters " Alpha " and " Omega " are in two small quatrefoils on each side.

The colouring of the East Window is most beautiful. It was so much admired by Bishop Wordsworth of Lincoln, that he asked Sir A. Blomfield to place one like it in the Church which he was engaged in restoring at Lincoln, and Mr. Thornton, the donor of the Chancel, put another copy of St. Luke's East Window in the Church at his own home.

It now remains to describe the Windows and Brasses in the North Chapel which has recently been fitted up in memory of Dr. Wallace. It was dedicated by the Bishop of London, November 24th, 1915.

The East Window is in three lights, like that in the Chancel. The central light represents the Good Shepherd with a lamb in His Arms, and the words underneath are: " I am the Good Shepherd."

On the left is David rescuing his sheep from the lion, with the words below: " The Lord is my Shepherd."

On the right is represented our Lord's charge to St. Peter: "Jesus said, Feed My Sheep."

Above the central Figure is the Pelican feeding its young; below this, "My Flesh is meat indeed," and the monograms of "Jesus" and "Christ."

Along the foot of the three lights runs the inscription: "I will set up one Shepherd, even My Servant David, and He shall feed My sheep."

This window was given by our sister, Matilda Wallace, from a small legacy which she received.

The three windows on the north side of this Chapel represent the three parables "On Repentance," from the Gospel of St. Luke.

"The Prodigal Son." This window, which was put in the first of the three, is in commemoration of the death of a choir boy who sang at the Dedication of St. Luke's Church Day Schools, July 1st, 1872, and died the following day. Underneath is a Brass with the words—

✠ In peace. John Hodgson Blake, Chorister. Born Sept. 15, 1858. Drowned while bathing July 2, 1872. This window and brass is placed in memory by the Choir and Congregation. ✠ Lift up your hands in the Sanctuary and Bless the Lord ✠."

And the inscription on the window is: "This My son was dead and is alive again."

The next window represents the Woman with her broom and lamp, showing the recovered coin to her neighbour; with the inscription: "Rejoice with me, for I have found the piece which I had lost." It is in memory of our first Choirmaster, and the Brass below it reads thus—

✠ Entered into Peace, April 30th, 1873, Henry Edward Grinyer ✠ Choirmaster of this Church from its Consecration 1869. This Window and Brass are placed by the Choir and Congregation in Thanksgiving to God,

and Pious Memory of His servant. ✠ Behold now praise the Lord, All ye servants of the Lord ✠."

The third window was a wedding gift from Mr. Edward Charrington on our marriage, November 6th, 1873. It represents the Lost Sheep brought home, with the Shepherd's words: "Rejoice with Me, for I have found My sheep which was lost."

At the foot of each of the three windows are the words: "There is joy in Heaven over one sinner that repenteth."

On the entrance to this Chapel is a Brass in memory of a soldier who fell in the Boer War. It reads—

"In memory of Private James Pavitt, 14th King's Hussars, of this Parish, who died on Service at Elandsfontein, S.A. on March 1st, 1901. Erected by his comrades."

The Brass now placed opposite to this has the following inscription—

To the Glory of God
in thankful memory of His servant

WILLIAM WALLACE, D.D., Litt.D.

First Vicar of this Parish, 1870-1914
who entered into Peace September 9th 1915
this Chapel of the Good Shepherd was dedicated in 1915.

Lætus actis gratiis.

The Latin words were written by my husband in the Prayer Book which he had bought in 1865 for the Services in St. Luke's Mission, when he had it rebound in 1903. The inscription represents the beautiful idea:—"In joy, now that his giving of thanks is offered." After the life of Communion and Eucharist, he is in happiness.

The Altar in the Memorial Chapel is of oak, carved with the monogram of the Sacred Name of Jesus in the centre, Alpha and Omega on each side.

The beautiful silver Chalice and Paten were given by

Miss Rosamond Marsh in memory of her brother. They were specially designed by Mr. Bodley for St. Luke's Church.

There was no pulpit, although my husband thought of getting one, "for the sake of the next man." For himself he believed in speaking conversationally as a shepherd among his flock. "The Churches in this place" (Torquay), wrote one of our scholars, "all have pulpits, and I do not like pulpits in Churches." Mr. Winter from Delhi, preaching at St. Luke's, said how it resembled the Missionary Churches in India in having no pulpit.¹

¹ "The Bishop of Carlisle, in reply to a request from lay-readers that they should be allowed to give their addresses from the pulpit, said if he could have his own way he would never preach from a pulpit, which, in the general mind, was inseparably associated with the professional utterances of the preacher."—From the *Morning Post*, July 5th, 1917.

CHAPTER V

ST. LUKE'S CHURCH HOUSE

"We walked in the House of God as friends."

IN November 1870, a year after the completion of the Church, my husband wrote to the Editor of the *Monthly Packet*, Miss Yonge, a letter describing the progress of St. Luke's Mission. He says: "The Board of the Hamlet has put down the footpath flagging on Burdett Road after a year's patient endurance of mire and wet, and now the railings of the Church on that side are to be put up at once. We had a Harvest Festival on October 6th which was 'utterly magnificent.' I had nothing to do with it, but wonder, and preach—'Giving Him thanks.'

"As to the Church House, the ground and three houses on it were purchased by a friend, Mr. Edward Charrington, for £740, and on October 18th we were given the keys of two houses for use as choir-vestry, place for Mothers' Meeting, Penny Bank, Library, Confirmation Classes. We shall be given the ownership of the third house on condition that £100 in addition to £220 paid in, be made up at Easter."

The front upper rooms in the two cottages were thrown into one, and made a good room for the Mothers' Meeting which had previously been held in St. Paul's Choir Vestry. It was conducted by ladies from the mother parish of Holy Trinity. My husband always liked to have several

friends present to sit *with* the Mothers and work, while one read aloud. At the close, the Psalms for the evening were repeated in unison, and the way in which all could join showed how suitable the Prayer Book Version is for Common Worship.

At one time the Meeting closed with a short Service in Church, when all would repeat one or more of the Gradual Psalms (120-134) and Dr. Wallace spoke about the Preparation for Prayer from St. Francis de Sales—

(1) Remember the "Presence" of God; (2) "Elevation"—lift up your heart to Him; (3) "Grace"—depend on His Grace; and also the Closing words of Prayer, which he would often say at the end of any Service—"I *thank* Thee for this time of Service," "I *offer* it to Thee through Jesus Christ our Lord," "I pray for *Perseverance* in the gifts I have received."

Our sister, Miss Wallace, was the mainspring of the activities which had their home in the Church House, where she lived during the winter months. The sewing at the Mothers' Meeting, and the clothing given at the Christmas Tree were her especial care, and she worked for these unceasingly until her death from influenza in January 1892. In early days the choir surplices and cassocks were all made by herself and her work-parties. In loving graciousness she gave her life to St. Luke's.

Miss Steriker presided over the Mothers' Meeting, while Miss Wallace and the caretaker cut out work and distributed it. Miss Soanes of the Ropery assisted, and her younger sister read aloud. Miss Ashbridge had the Library and Penny Bank, and superintended the Meeting also when Miss Steriker moved to Streatham.

The Penny Bank was much appreciated by the people. It was held for an hour from 7.30 p.m. on Mondays. No interest was given, and one penny was charged for

each Bank Card. We were always glad when the money was *not* drawn out at Christmas, for we felt that the amount spent at that season was a good deal wasted.

For a short time before the Schools were built, a Day School was held in the Upper Room. It was crowded with children, and there are still some parishioners whose education began there.

About 1885 we began a second Mothers' Meeting in 55 Wilson Street on Tuesday afternoons, and when it seemed best to give up those rooms, the Meeting was transferred to the Church House.

Lately the Monday Mothers' Meeting became a Bible Class on alternate Mondays. It was a happy time both for the Mothers and myself.

The " Little Sisters " of the Church of England Women's Help Society met in this room on Tuesdays and Thursdays for drill, singing, needlework or games, and the Elder Girls belonging to the same Society came on Wednesdays after Evensong. We were very proud that these girls won the Challenge Banner in the Drill Competition of 1908, under one of our teachers who has now begun her training at St. Denys', Warminster, for work in Borneo.

The vergers lived in the remaining part of one of these cottages, the upper front room being used for the parish as described above. For some time the Lady Visitor and Parish Nurse lived in the third cottage, but it was pulled down in 1899 in order to give a better view of the West End of the Church from St. Dunstan's Road. Twenty-two feet of the frontage was railed in with a hedge round it, and the remaining five feet was added to the West Entrance, making it seventeen feet broad.

CHAPTER VI

ST. LUKE'S CHURCH DAY SCHOOLS

" Oh ! say not, dream not, heavenly notes
To childish ears are vain,
That the young mind at random floats
And cannot reach the strain.

Dim or unheard the words may fall,
And yet the heaven-taught mind
May learn the sacred air, and all
The harmony unwind."—KEBLE.

THE site for the Schools was purchased by the Bishop of London's Fund in 1868 for £820; it is a triangle at the point where Copperfield Road and Canal Road meet, opposite to the " Victory " Bridge over the Regent's Canal.

That the two centres of influence, Church and Schools, were built a little distance apart has always been a useful thing for the Parish. As we walked to and fro along Park Road, which joins these two centres, and should have been named St. Luke's Road, we cut across St. Dunstan's; St. Anne's, St. Thomas', Coutts', and Canal Roads, practically half the parish. On the other hand, the Schools are so easy of access from the other side of the Canal, that they have always had scholars from outside St. Luke's Parish in that direction. Thus the influence of St. Luke's Schools was seen in the poorer parishes of St. John's, Limehouse, and St. Dunstan's, Stepney, while many of St. Luke's children were educated at the large Board Schools of Single Street and South Grove which were built just outside our parish on the

North, and began by charging lower fees than our Managers thought suitable to the neighbourhood.

My husband was content that our children should know how to use their Prayer Books at other Churches besides St. Luke's. It was well to see how they could feel "at home" in St. Paul's Cathedral or Westminster Abbey and join in the Services there.

The following prayer, which was said by Bishop Walsham How at the School Prize-giving of 1883, is a remembrance before God of the Founders of the School—

"Almighty God, the fountain of wisdom, and the Giver of every perfect gift, without Whom nothing is strong, nothing is holy: Send down, we beseech Thee, Thy blessing on this School, and prosper the designs of its founders: Philip Cazenove, John Archibald Shaw Stewart, Edward Thornton, Edward Charrington, Spencer Charrington, Alfred Head, Octavius Lilburne Hills, William Wallace, and other benefactors of the Bishop of London's Fund, and of the National Society.

"Give diligence and fidelity to the Managers, and wisdom and judgment to the parents.

"Enable the teachers faithfully to discharge their duties, and the scholars to improve the talents Thou hast given them, and may the seeds of learning, virtue, and religion here sown, bring forth fruit to Thy glory, and the benefit of men; through Jesus Christ our Lord. Amen."

Mr. Philip Cazenove, the Hon. Treasurer of the Bishop of London's Fund, was the Chairman of the Committee for building the New Schools. My husband often described their first interview in Mr. Cazenove's office in Threadneedle Street.

"Why did you not come to me before?" he asked.

"Because I knew how many good works you already helped, but Mr. Pilkington told me you would not thank me for staying away."

"Sir," said Mr. Cazenove, "if you do not ask, and I do not give, these things will not get done, and I want them done. Will you, please, sit down?"

Mr. Wallace told him he would not buy himself a new hat until the Schools were finished. Then one day he looked in at the Office, saying: "Mr. Cazenove, the last bill is paid, and I have my new hat!"

The original intention of the Bishop of London's Fund was to build for six hundred and fifty children, but Mr. Cazenove, in addition to his first contribution, gave sufficient money to increase the width of each schoolroom from eighteen to twenty feet, thus raising the accommodation to seven hundred and thirty-two. The Privy Council gave £908 from the taxes, not from the rates, towards the original estimate, but did not increase their grant when the accommodation was increased. Liberty to repay this Grant to the Lords Commissioners of the Treasury is included in the Trust Deed. The remainder of the cost of Site and Buildings, more than four thousand pounds, was entirely given by Church people, in order that, to quote the exact words of the Founders, "some schools might be continued in which religion would be exhibited according to the standard of the Church of England."

The Schools form a "grand pile of buildings" designed by Sir Arthur Blomfield. They were dedicated to the Glory of God for the use of St. Luke's Parish at a Service held in the Infants' Schoolroom by Bishop Piers Claughton on July 1st, 1872. The surpliced choir stood first of all on the platform at the east end, afterwards marching in procession through the other rooms.

If the use of History is to teach us what to follow and what to avoid, an account of the early struggles of a Church School, founded immediately after the passing of the Education Act of 1870, will not be amiss in these



Photo.]

[W. J. Bouts.

ST. LUKE'S CHURCH DAY SCHOOL, COPPERFIELD ROAD.
Dedicated to the Glory of God, July 1st, 1872.



Photo.,

[W. J. Bouts.

ST. LUKE'S VICARAGE IN ST. DUNSTAN'S ROAD.
(Built in 1883)

times. "Everything comes to him who waits," and the fact that "there is now no Board School on the face of the earth" is an instance of this. The tendency of the School Board was to provide accommodation in excess of what was actually needed, and then to charge lower fees than the neighbouring Church Schools. "The opinion of the Managers of St. Luke's Schools was that the Parish, though closely populated, above seven thousand being within twenty-five minutes' circular walk, was *not* poor." "Every one knows," wrote Mr. Wallace in 1877, "where to look for his living for the next day with confidence, and perhaps this is a fair test of a man's being poor or not. Few need to apply to the workhouse, or to make their wants known to the Charity Organisation Society. With all this, however, it was perhaps no great marvel that, when Schools were built around, altogether changing the old prices, and one penny and twopence were put before the parents as the standard payment for the child's schooling, it was a difficulty to maintain the fourpence, threepence, and twopence which the Managers fixed for St. Luke's Schools.¹ Nevertheless the schools have gradually but steadily increased in numbers. The economy of their working—£1 11s. 4d. for each child, as against £2 12s. 6d. for each child in Board Schools for the year ending May 31st, 1877, for the same subjects and objects, and for the same results exactly in either case—was teaching as good a lesson as could be shown in such a parish. And this lesson is as well worth teaching as the reading writing, and arithmetic, which, with some drawing, Professor Huxley has truly declared to be the sufficient preparation for the

¹ Since 1892, when all Elementary Schools were made free, S. Luke's Schools have been always full, for the parents value the kindly influence and personal care.

City Companies' technical higher schools. Fair and just payment, good teaching, and heartiness of sympathy, what more is wanted, and what less is worthy of the name of school and education? "

Instead of being content to supplement the existing provision for elementary education, the anxiety of the London School Board was to bring all the Schools under its own control. "We can always handicap you," said one Member to my husband, "for we have the rates to draw upon." "What is the use of handicapping us?" Mr. Wallace replied. Nearly a hundred pounds in subscriptions had to be collected annually for St. Luke's Schools. Were they worth fighting for? Any one who prizes his own knowledge of the Christian Faith will answer, "Yes." It is the leaven of the Church Schools which has preserved some religion among our people. The effect of the Education Act of 1870 has been well described lately by Miss Phillimore in a letter to the *Guardian* of November 9th, 1916, in which she says—

"It is a monstrous injustice to throw upon the clergy the blame of a generation as godless as it is ignorant, which is the result of the Education Act of 1870; or to expect to make up in middle life, when habits are formed, for the plastic instincts of childhood which could with comparative ease have been guided into the right path.

"Millions have been spent upon the education of what are termed the working classes during the last half-century, which have had one result and that a conspicuous one—the destruction of their religious life. . . . Formerly the Bible, and its faithful handmaid, the Prayer Book, were the guide through life's problems, the solace in declining years and in the hour of death of the pious Christian, no matter in what rank of life. . . . Now, presumption and ignorance combined have brought the intellectual capacity of the age so far below that of their forefathers that we are told that if the 'working-man'

is to understand the Bible, the majestic stateliness of the language must be rendered into vulgar colloquialisms. Nor will these suffice without the assistance of the cinematograph and vulgarised resuscitation of the Mystery Plays of the Middle Ages held before printing was invented."

To quote Sir John Kay Shuttleworth, there has been "wanton waste of the zeal and enthusiasm which religion gives to the work of education."

The Church Schools, like Church endowments, are a solemn trust which we inherit from our pious forefathers who founded them. They are not ours to surrender at will. "Faith of Contracts" was the motto under which Dr. Wallace sent his donation to King's College when it was passing through a similar crisis.

He received from Dr. Wace the following letter—

*" King's College, W.C.,
" Dec. 15th, 1894.*

" DEAR DR. WALLACE,

" Accept my hearty thanks for your sympathetic letter, and for your welcome donation of a guinea to our Endowment Fund.

" I earnestly trust the feelings you well express will find a sufficiently wide echo in the Church to enable us to transmit unimpaired to our successors the foundation our Fathers bequeathed.

" The favourite phrase now is that ' we must move with the times ' ; but great institutions were founded in order to afford solid ground amidst the ebb and flow of the times.

" Believe me,

" Very truly yours,

" HENRY WACE.

" P.S.—I hope we may print your motto as well as your name.—H. W."

The "noble" remark of the Rev. Richard Wilson, Vicar of St. Augustine's, Stepney, at the Ruri-Decanal Chapter, was often quoted by my husband: "What are any of us doing compared to the work of those of us who keep up Church Day Schools?"

The "Bible teaching" in Board Schools was, and in Council or "provided"¹ Schools now is, given by teachers who may have any religion or none, as the question of religion is not allowed to be asked. Archbishop Temple illustrated the danger of such teaching when he said of his boys at Rugby, "They knew that I did not believe the stories of heathen mythology which I taught them, and it is quite possible for an unbelieving teacher to treat the Bible in the same way." A Church teacher who was obliged through the closing of his school to take a post in a Council School, told his boys that his chief regret was that now he would not be able to teach "real Scripture." When the revelation of God that He is Three in One, and the institution of the Sacraments are omitted from the teaching, it is evident that this remark is true.

It would be perfectly easy to group the children in Council Schools for the Scripture Lesson, according to their religion, under Teachers who hold the same Faith, but even if this were done, it would not take away the necessity for Church Schools with their devotional atmosphere.

In 1909 my husband wrote: "The Schools were put under the indenture of the National Society for Church of England Schools, and remain so to the present moment."² In 1892 they were made 'free' to the children, and threepence a week per head of average attendance was

¹ Provided by the rates. The Church Schools are "non-provided," *i. e.* built and kept up mainly by the voluntary contributions of Church people. They *save* the rates.

² Of course they are so at this present moment—1918.

allowed from the taxes, not from rates, which threepence is similarly paid to every County Council School from the taxes, not from the rates."

An Aid Grant for Voluntary Schools was made by Government about 1896, and paid into Diocesan Schools Associations, which then voted grants to the different Church Schools of the Diocese. This Aid Grant is now received by the County Council.

" Subsequently Mr. Balfour's Bill of 1902 (thoroughly just and satisfactory in this particular), prescribed to the County Councils to provide for the payment of the Teachers on a more liberal scale, and for partial wear and tear in all schools. The Managers (eight in number, as mentioned in the original indenture) were then reduced to four Foundation Managers responsible for all expenses for the buildings, to whom were added two others, irresponsible for any expense, one representing the County Council, and the other the Borough Council.

" The requirements of additions to the buildings made twelve years ago by Mr. Dyke Acland were at a cost of £1153, paid entirely by the eight Managers and friends, and £1701 for additional buildings and improvements have been paid by the four Foundation Managers and friends in the year 1907. These two extra sums, amounting to £2854, have been contributed entirely by Church people. All the sums, from the beginning, have been given in the hope to retain the Apostles' Creed, the Lord's Prayer, and the Ten Commandments of the Moral Law, as the basis of the Christian life of the English people."

The fact that the two "representative" managers might, or might not, be Churchmen was a danger to this aim. The Church candidates for the County Council said:—"Of course, we should appoint Churchmen to represent us for Church Schools, and Romanists for

Roman Catholic Schools, so as to avoid friction." But these candidates were not successful, and the first representative Managers sent to us by the County and Borough Councils respectively, were not Churchmen. We worked, however, very happily together, and for Dr. Stanley Atkinson, the County Council Representative, we felt reverence as well as affection. He used to call my husband the "Martyr for St. Luke's," but he was himself the "Martyr for East London," and literally sacrificed his life in activities for its welfare. Only once he raised my husband's anger by saying: "What we think is, that if the Church of England wants these things, she should pay for them." "And do not I pay?" was Dr. Wallace's indignant rejoinder. "What about the Education Rates and Taxes and the keeping up of this School as well?"

Our Schools were among the first to avail themselves of the Children's Country Holiday Fund, which has been of untold benefit to our scholars. One of them, now a middle-aged man, a partner in his Firm, said to me lately, "I can hardly express to you what the going to Wickham Bishops by the Children's Country Holiday Fund meant to me—it was like Heaven." The Country Correspondents were pleased to have them, and a Vicar's wife wrote to me: "We always find your children are so quiet and good both in Church and Sunday School. We can always feel they have been well taught. . . . I suppose presently all this will be done by the 'State,' and all the pleasant friendliness and voluntary effort will be dispensed with. It was very touching to see that little girl Rose Brinkworth at the Holy Communion."

One day in the "eighties" a lady came to see the School, in order to gather information for Mr. Charles Booth's *Life and Labour in London*. Mr. Wallace went round to the School with her. She asked the First-class

girls what should be a woman's aim in life. "To serve God," answered one. He was so much pleased that he vowed secretly to give five shillings more in Church next Sunday as a thankoffering. However, the lady said that she had sometimes got the answer, "To make home comfortable," which Mr. Wallace said would not make him give another five shillings!

The lady pointed out a girl who looked badly nourished; lower down in the school she found another in the same condition. They were sisters, and the family were not poor, but thought so much of their work, that they did not prepare good food.

As the lady left us, she said that she had never before been in so missionary a place.

The same remark was made by a missionary from India: "At St. Luke's I found myself in as missionary an atmosphere as in Chota Nagpur."

My husband was resolved to keep St. Luke's Church always as a Mission, no one was refused admittance, and every one who came was made to feel at home.

One of the people in the District in its early days remarked to Miss Wallace: "I often observed Mr. Wallace going to St. Paul's School, but I was a long time before I knew he was a Mission."

Commenting on this, he wrote for the *Monthly Packet*—

"I am, we are, our work is, praised be God, a 'Mission.' Reader, make up your mind when young to help some outward work like ours that you may learn what is signified inwardly by a *Mission for your life*, a Mission for your Lord in His Church."

To return to the School. I was teaching first Standard boys, and asked: "Why did Moses' mother not drown her baby when the king commanded it?" The answer

I wished to get was that she must not commit a murder even at the risk of her own life. My astonishment was great when a child of seven years old put up his hand and said,—“ Because she thought that when he grew up, he would keep her.” My husband was greatly shocked at this answer, but when he told the question to the mother of one of our teachers who had left our Church School for a Board School, she said: “ Don’t tell me the answer, I know what it would be.” The selfishness imputed by this child to Moses’ mother was relieved by another answer: “ Because he was a pretty baby.” “ Would your mother drown *you* if you were ugly? ” “ Oh, no, she wouldn’t do it,” replied the boy with a shudder.

This appeal to low motives always distressed my husband. A “ Liberal ” clergyman left with him a copy of the *Daily News* with the report of a lesson which had been given in a Board School on the text: “ Honour all men. Love the brotherhood. Fear God. Honour the King.” Mr. Wallace said that the lesson amounted to: “ Honour all men *if they do you good*. Love the brotherhood *if they do you good*. Honour the Queen *if she does you good*,” till you might say the same about the other command, “ Fear God *if He does you good*.”

An amusing contrast between girls and boys was brought out when I was teaching them about St. John of Damascus. After living in grandeur as the Vizier of the Caliph he retired to the monastery of St. Sabas and was told to clean the monks’ cells. “ What do you think he would do? ” I asked the girls. “ Leave at once,” was their answer. But when I repeated the question in the Boys’ School, they said:—“ He did it.”

CHAPTER VII

SCHOOL FESTIVITIES

“ In ourselves the sunshine dwells,
From ourselves the music swells;
By ourselves our life is fed
With sweet or bitter daily bread.”

SOME of the happy gatherings held in the School beside the ordinary work must now be described. The Prize distribution took place on St. Luke's Day or within the Octave, and formed part of the Dedication Festival. We arranged that the prizes should be awarded for attendance and punctuality only. “ If we get the children here, we will see that they make good progress,” was the feeling of the Teachers. So each child who was “ Never absent, never late ” for a week, received a ticket which counted for a halfpenny towards a prize.

The Prizes were given to each child in the following order :—Prayer Book, Bible, Hymn Book, Atlas, Church History Story, or Sacred Picture, so that the nature of the Prize showed the number of years of good attendance.

When the County Council in 1904 began to supply prizes which included Bibles and Atlases, the Foundation Managers supplemented these with prizes for Distinction in Religious Knowledge, our great desire being that each child should possess a Prayer Book, and know how to use it. “ It will make you both a scholar and a saint,” was my husband's conviction. When he was young he had

said to his brother: "There are not enough Prayer Books in our house. Let us buy one for every room!"

The following account of the Prize-giving of 1903 was written by a friend.

"HOW THE SCHOOLS KEPT THE FESTIVAL OF ST. LUKE"

"Outside, mist and occasionally a little rain, for even St. Luke is not fulfilling our expectations in this wet autumn. But there is always something to be thankful for, and, as the time for the gathering together of the hundreds of children of St. Luke's drew near, we rejoiced that no rain fell to spoil the Sunday frocks and suits so much in evidence.

"How gaily the children hurried along the streets to the Prize-giving. Thirty-one years have rolled away since the Schools were opened, and in this Festival of 1903, the chief thought in the hearts of those to whom the children of St. Luke's are so dear, is one of thankfulness for the blessings which have attended their labours in the past, and thanks also for the present—

" 'For fields of duty opening wide,
Where all their powers
Are tasked the eager steps to guide.'

"But 'come in, come in,' to use the cordial words of Dr. Wallace, as, attired in his scarlet gown, he receives, in the happy manner so characteristic of the Doctor, his guests in the Infants' Room, which seems already filled to overflowing with tiny human flowers.

"All looks so pretty, so festive; the gaily decorated window ledges, bright with flags and flowers, and the children dressed with the evident care which is in itself such a mark of respect towards those to whom they owe so much.

"Many friends came to the Prize-giving—all glad to show their sympathy with the work being done in this East End parish. For the twentieth year in succession, Mr. Spencer Charrington, M.P. for Mile End, distributed

the prizes, aided by Miss Charrington. Mr. and Mrs. George C. Croft, the Rev. William Hudson, and his nephew the Principal of St. Mark's College, Chelsea, with many neighbouring clergy, were also present.

"The proceedings in the Infant School were opened by a remarkably pretty Scarf Drill, which was given by a group of children holding scarves of coloured muslin, with little bells attached to the ends. The merry tinkling reminded one of the sweet old nursery prophecy, 'She shall have music wherever she goes,' and surely never was there a time in which that prophecy was more likely to be fulfilled than in these days, when the mind, where, after all, life's music must be made for each of us, is so stored with 'whatsoever things are lovely and of good report.'

"Some nice speeches, short and to the point, were made, and the Prizes were quickly given out. It is the custom in this school to make the prizes largely depend on the attendances made by the children, a practice which cannot be too highly commended, for regularity of attendance is a good habit, which brings many other good habits in its train. More than half of the Infants received rewards, which meant that more than half of them had been to school over three hundred times during the past year.

"The cheers for Dr. and Mrs. Wallace, and other kind friends were long and hearty, and we—the inhabitants of grown-up land—rejoiced to hear that there were buns to come, for we well remember what a fine flavour buns used to have in those good old times, when, 'to be early for school, to toe the line properly, and to do as we were told,' comprised the whole duty of man.

"It is not half so nice now, when we have to decide for ourselves what is our duty, and as for the buns—why, the taste is not nearly so good as it used to be in those far-away days. Well, may it be our care to help the little ones still dwelling in the green valley of childhood to see good days there.

"But here am I, staying to dream, while the other visitors are wending their way to the Girls' School, where the older boys and girls, four hundred in number, are assembled.

"In this room the decorations were just as pretty, and it was a real pleasure to watch the nice tone and quiet behaviour of that crowd of children. The singing, both of boys and girls, was exceedingly good.

"When, previously in the Infants' School, Dr. Wallace read a sentence of the Report of the Diocesan Inspector of Religious Knowledge, we seemed to *see* that the Report was true. 'This School continues to be diligently and successfully taught, and passed an Excellent examination.' So, again, when His Majesty's Inspector said of the Boys' School, 'There is much kindly feeling prevailing in the various classes,' and of the Girls' School, 'All the work is carried on with great spirit,' we had only to look round to see and feel on the spot the truth of these remarks.

"Now the prizes must occupy us again. These, three hundred in number, were given by Mr. Charrington to the boys, and to the girls by Miss Charrington, who accepted with evident pleasure a bouquet of flowers presented to her by one of the girls in the name of the children of St. Luke's. The St. Luke's Medals were hung round the necks of the three best boys and three best girls by the donor, Mr. Croft, whose portrait now hangs in the Boys' Room. These medals bear on them—above, 'St. Luke's School, Burdett Road'; in the centre, St. Luke sitting, holding his book; and below, the words: 'Duty, Faith and Honour.'¹

"Two bronze Coronation Medals were given by Mr. Thornton. The prizes were varied and beautiful, and included some framed pictures of St. Augustine and his Mother. Such gifts as these last, one cannot but hope, may awaken in the hearts of some of the recipients a

¹ From the time of Mr. Croft's gift in 1896 these words have been the motto of the school, and one of the old scholars in the army has written to me lately: "They have helped me through many a tough job."

taste for refined and devotional pictures. This is just one amongst many similar methods of raising the tone amongst the children of St. Luke's.

"The King's Messengers, the Little Sisters of the Women's Help Society, the St. Luke's Branch of the Diocesan Church Reading Union, are still the vigorous organisations they have been in other years, for the care and interest taken in each of these aids to the higher life never falters.

"And what of the harvest? One's thoughts fly to Miss Havergal's lines,

'Gracious first-fruits here may meet thee,'

and to the prospect unfolded of the fulness of the blessing which labourers may see,

'Gathering fruit to life eternal,
Harvest of Eternity.'

"One of the 'first-fruits' was present at the Festival. Years ago he was a St. Luke's boy, and he had the sense and discernment to grasp the helping hands held out to him, and to follow the light. To-day he has an honourable position in Belfast, and he was able to arrange a visit to London just now, so that he might be present at his old school on its Festival Day.

"How good it was to see his pleasure in meeting Dr. and Mrs. Wallace, and to hear something of those bygone days at school, and of the prizes he has so carefully preserved.

"It is certain—

" 'he will never quite forget
The voice that called from dream and play,
The firm but kindly hand that set
His feet in learning's pleasant way.'

"One hopes that for Dr. and Mrs. Wallace, and the teachers of St. Luke's, may come many such first-fruits of the harvest yet to be, and that—

" 'When the world shall link their names
With gracious lives and manners fine,
The teachers shall assert their claims
And proudly whisper, "These were mine."'

"Tea at the Vicarage for the many friends who had come to share in the pleasures of the children made a happy ending to the School Festival."

This was Mr. Charrington's last visit to the School which he loved and helped so much. He used to tell my husband, "You do not need to *persuade* me to be present at the Prize-giving. I like coming to St. Luke's better than anywhere else;" and he would remark, "It is wonderful what Dr. Wallace does with his boys." The interest with which the elder lads listened to Mr. Charrington's wise and kindly words was very pleasing. Here I may add how grateful we all felt to him for representing us for the fifth time in succession in Parliament. My husband's great desire was to see his people Churchmen in religion and Conservatives in politics, believing that this would promote the highest and most unselfish type of character. The response made by his old boys to the call of their King and Country is a good proof of his success. To hear how well St. Luke's was represented in the Army cheered him in his last days amidst the War which he felt to be "terrible."

Mr. Charrington's portrait hangs in the Girls' School-room with the words: "Spencer Charrington, M.P., 1818-1904. First Member of Parliament for the Mile End Division of the Tower Hamlets. For many years an active supporter of St. Luke's Schools in which he took the greatest interest. Presented by his eldest daughter, Mrs. Montgomerie, St. Luke's Day, 1906." "The most benevolent face I have ever seen," was the comment of Sir Thomas Moffett when he met Mr. Charrington at a Prize-giving.

Before four years had passed, his son-in-law, Admiral Montgomerie, died suddenly after an operation. His

portrait was given to the School by his widow in 1909, in the hope that the example of the Admiral, "A fearless, straight and honourable gentleman, a good servant of his God and King," will be of value to the boys of St. Luke's School as it was to those trained under him on the *Lion*.

No history of St. Luke's School would be complete without a description of the January Christmas Tree which for forty years in succession gave so much happiness to all concerned in it.

"It is not a tea meeting," wrote my husband in 1882, "where some persons in a patronising way afford to poorer folk a dole from their larger means. It has always been a hospitable invitation of the Managers and friends of the school, and forms part of the fellowship which the school represents. It is a family meeting."¹

On this particular occasion we had "Cleopatra's Needle" covered with green boughs and laden with dolls and toys for the Infants, and to the intense delight of all, "Father Christmas" in his snowy coat showed his honest face from among the boughs. This was the year in which the Rev. J. Cooke Yarborough² was helping at St. Luke's, and interesting us all in the Universities Mission, from which he had just been invalided home.

A hundred and twenty-one boys and a hundred and twenty girls sat down to tea in the Girls' Schoolroom at half-past five o'clock, and all was over as the bells rang out for Evensong at eight, the "Art of Making an End" being thought as important as the beginning.

Every little gift had the name pinned on, as we found

¹ The Rev. H. C. Batterbury, when he was coming to examine St. Luke's School, remarked to a friend: "If you come with me to-day, I will show you a school which is like one large family."

² Afterwards Vicar of Romsey and Hon. Canon of Winchester.

this was the only way to secure order and satisfaction. It meant plenty of hard work beforehand, especially when the Schools increased in numbers, but the teachers willingly helped, and for the most part the gifts of clothing fitted, and were treasured by the recipients as presents from friends. It is very difficult to *give*, and unless it is done "with simplicity," as friend to friend, it is an injury rather than a blessing.

Each year the Boys and Girls had tea in the Girls' Room, the desks being made into seventeen tables with a lady to pour out tea at each end. "No person not invited comes, and no one invited is only a looker on." After Grace—"The eyes of all wait upon Thee, O Lord, and Thou givest them their meat in due season," with the Gloria Patri—there was a busy time of passing cups of tea, and handing cake, and bread and butter, till all were satisfied, and ready to sing the concluding Grace: "Not unto us, O Lord, but unto Thy Name be the praise."

"I liked your boys," said Miss Yarborough, "they talked to me so pleasantly."

The Girls marched first into the Infants' Room, and stood in rows in front of the Tree, covered with toys for the Infants next day. The elder children's toys were arranged on tables for each class, but the clothing was brought out in parcels and given first. In early days the present was one article of clothing *or* a toy for each child, but it grew to be clothes *and* a toy for each. The boys stood on the gallery at the west end of the schoolroom behind the girls, and their toys and scarves were on a table in front of them.

After songs from Girls and Boys, Dr. Wallace gave little books as remembrances to the Teachers—*The Christian Year*, *Lyra Innocentium*, *Imitation of Christ*,

Rhythm of St. Bernard of Morlaix—and often small gifts to the Visitors. Then the distribution of presents began, after which the boys marched out, the girls following more quietly.

At the Coronation of King Edward VII we varied the scene by a Pageant of English Kings and Queens, each reciting an appropriate verse of poetry. This was very amusing, making us feel in exalted company, and it is pleasing to me now to remember the different careers of the children. Richard I is a Vicar in Barbados, much beloved by the coloured people among whom he works; John and Edward II are fighting in France; Edward I was a Sergeant-Major engaged in training the New Zealand Army, and helped at the taking of Samoa; Edward III is in Australia; Henry VIII a Sergeant on the East Coast of England; Queen Mary is married to an old schoolboy in a solicitor's office; Queen Elizabeth is nursing the wounded. Her brother who, as John Lyon, sang with her in the Pageant, has given his life for his country, and his officer writes—

“He had been with me for ten months, and had my utmost respect. Brave, true, and loyal, he was an example to his fellows and to all of us. The last I saw of him was when he charged through the wire, alone, in front of all of us, shouting encouragement to all. Poor lad, I tried to keep him back, but it was no use. He died like the splendid fellow he was.”

Charles I has just passed excellently his Intermediate Examination in Theology from St. Boniface College, Warminster, and is now on Garrison Duty in India. William IV, “our sailor King,” went to Australia, was wounded in the Dardanelles, and has been to see me in Devonshire, a very pleasant guest.

Mrs. Montgomerie and her son, now Captain Victor

Montgomerie, gave Coronation mugs to each child, so they went home very happy with their keepsakes.

These gatherings of elder children always took place on a Thursday, and the Infants assembled at four o'clock on the next day, Friday. The little ones sat in their own classes, and after singing their pretty action songs, had their meal of warm milk and water, bread and butter and cake. All were "moderates," as Mr. Wallace said, in the matter of eating and drinking, and instead of greediness, it was delightful to see the little heads shaking denial to another piece of cake. Their presents of clothing were put on to the children, and as they went out through the Girls' Schoolroom, blowing trumpets, beating drums, and shaking rattles, their mothers hardly recognised them in their new finery.

Tea in one of the classrooms, for Teachers and Visitors, with stories and riddles, ended these happy evenings, and we quite forgot to be tired.

This is the account of the Coronation Christmas Tree, written for a children's paper by the same visitor who described the Prize-giving—

"We had only to open the schoolroom door to be quite sure it was a festival day. The long tables were decorated with flags, and there were all kinds of nice things to eat; sweet spring flowers nodded their dear heads at the children gathered round the tables, and the kings were having tea, and enjoying cake and buns with an appetite some of our monarchs would have given a great deal to possess.

"The kings had to have their tea early, so that they might have time to prepare for the coming Court function; everybody knows that it takes kings longer than ordinary people to get suitably dressed.

"Then the girls and the rest of the boys marched in to tea, and there was a nice smell of hot tea and newly

baked buns, and the piano kept saying, 'Come to tea, come to tea,' and what a delightful din was made by the rattle of cups and saucers and the buzz of happy talk.

"When tea was over we all went into the Infants' schoolroom, where stood a Christmas Tree,¹ whose top reached to the ceiling. King William told me, in a burst of confidence, that a little bit of the top had to be cut off, as that seemed an easier way out of the difficulty than making a hole in the ceiling! On the Christmas Tree were hundreds of pretty gifts, all for the children of St. Luke's, and the tables near the Tree were loaded with games, boxes, frocks, pinafores and dollies—a useful gift, and a toy or game, for every child—not prizes, remember, but gifts, in honour of the Christ Child, the greatest Gift of all.

"Then the children sang songs, and gave three cheers for the friends who had done so much for them, and nobody made dry speeches, because children have yet to find out the good of dry speeches, and Dr. Wallace does not intend them to do so while he can prevent it. So he says funny and charming things, which make the children and grown-ups want to laugh ever so heartily, and when they have finished laughing, and remember quietly what was said, they want to be better boys and girls and better grown-ups than they were before.

"On the gallery at one end of the room stood the kings and queens, with golden crowns and robes of many beautiful colours and much ermine—truly a brave company.

"Beginning with William the Conqueror, each monarch stepped forward and recited a suitable piece of poetry.

"Richard the Lion-Hearted was a splendid King, in his robe of white with the scarlet cross upon his breast.

"King John had in his hand the famous Magna

¹ The tree was given each Christmas for many years by Mr. T. Fowell Buxton, of Easneye, Ware.

Carta; Henry III said a pretty quotation ending with the words—

“ ‘ Oh ! the happiest part of a monarch’s lot,
Is to pity and forgive.’ ”

“ Then came Edward I holding a baby (a waxen one)—
the Prince who did not know one word of English—

“ ‘ They hail as chief that infant fair—
King Edward’s skill prevails,
And from that hour great England’s heir
Hath been the Prince of Wales.’ ”

“ King Edward III and his Queen were delightful.
How we all applauded when the voice of the monarch
rang out—

“ ‘ How different are our parts !
I may win fair cities,
But my Queen she winneth hearts.’ ”

“ Edward IV carried roses, red and white, and told
how—

“ ‘ Yearly yet those roses bloom
In memory of the fight,
When the Red Rose of Lancaster
Went down before the White.’ ”

“ Henry VIII, holding in his arms the infant Elizabeth,
exclaimed—

“ ‘ When I am in heaven I shall desire
To see what this child doth
And praise my Maker.’ ”

“ When Queen Mary in her robes of ermine came
forward and gave her sad little recitation—

“ ‘ Peace, no peace, till Calais be regained,’ ”

“ one felt glad that for a brief hour only had the maiden
to bear the burdens of Queen Mary.

“The Harrow School Song was sung by Queen Elizabeth and John Lyon. It begins—

“‘Queen Elizabeth sat one day,
Watching her mariners rich and gay,
And there were the Tilbury guns at play,
And there was the bold sea rover;
Up comes Lyon, so brisk and free,
Makes his bow, and he says, says he,
“Gracious Queen of the land and sea,
From Tilbury fort to Dover—”’

“So the pageant moved on, till the Kings up to William IV had stood before us. (There were pictures of Queen Victoria and King Edward VII.)

“Then from the piano came the stirring strains of ‘Zadok the Priest,’ and kings and queens with a choir to help them, joined in singing, ‘God save the King, Long live the King.’

“Next came the distribution of the gifts, and the kings and queens forgot their royal state, and were as delighted as quite ordinary mortals with their various presents.

“Just at the close of the evening somebody came up to me, and said, ‘Why is this festival like Timbuctoo?’ I hastily tried to remember something about Timbuctoo which would remind me of the Festival of St. Luke’s, when my questioner, with a merry twinkle in his eye, answered, ‘Because it began with a capital T—a *capital tea*, don’t you see!’”

CHAPTER VIII

TEACHING

" For Christ to learn—for Christ to teach—
For childhood's holy cause to fight,
This be our task—not idle speech—
Not vain delay—fast comes the night ! "
ARCHBISHOP PLUNKET.

My husband was as thorough in his teaching as he was in his studies. " There is Wallace, working seven years ahead," his friends at College would say of him; and about his teaching, one pupil remarked, " He may keep you a long time, but when he has finished, *you know the subject.*" This trait of " keeping you a long time," about which English people are impatient, received a good illustration from a story told us by Mr. Sheridan, the hotel-keeper at Achill Island. He had been to London to speak at a Meeting about building a bridge from the mainland to the Island. But when he arrived, the doors were not open. " Think of me," said Mr. Sheridan, " having to amuse and interest a London crowd which *counts its time by minutes*, standing on the steps until the key could be found ! " There is much to be said for Mr. Sheridan's contempt for " counting time by minutes," and those who do so often waste more energy in the feverish desire to be " doing something else," than if they persevered with one subject until it was mastered.

All who were ever with Dr. Wallace must echo the feeling expressed to me by one who is now a clergyman, " He taught me much and would have taught me more."

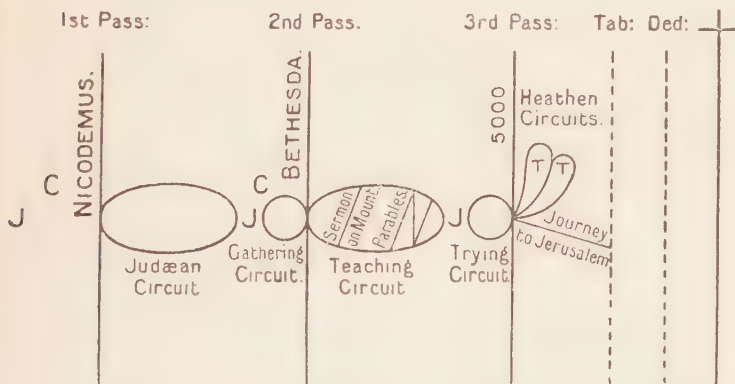
His lessons to the Pupil Teachers every Wednesday from twelve to one o'clock were deeply interesting, and put the whole Bible and Prayer Book clearly before us.

The following diagrams were used for these lessons.

In describing the earthly life of our Blessed Lord, he would sometimes draw a line to scale, thus—



or the last three and a half years were expanded into a diagram illustrating the ministry with its Four Passovers, from the Gospel according to St. John.



J stands for St. John the Baptist preaching, imprisoned, beheaded.

C for Cana—Wedding, Nobleman's Son.

The meeting with the Woman of Samaria comes at the close of the Judæan Ministry or "Circuit," which includes

the First Cleansing of the Temple, the "many miracles" alluded to in St. John ii. 23 and iv. 45, and the Conversation with Nicodemus.

The "Gathering Circuit" has the First Draught of Fishes, and the Call of St. Matthew.

In the "Teaching Circuit" the Sermon on the Mount is represented by a line drawn through one focus of the ellipse, and the Parables of St. Matt. xiii. by a line through the other focus. After this our Lord crossed and recrossed the Sea of Galilee.

The Apostles were sent out on the "Trying Circuit," and returned to tell what they had done, at the same time St. John the Baptist's disciples came with the news of their master's death. Our Lord took them into a desert place, and there fed the five thousand.

After this He went for two "Heathen Circuits." In the first He healed the Syro-Phœnician's daughter (T for Tyre). In the second He was transfigured (T for Transfiguration) after being at Cæsarea Philippi.

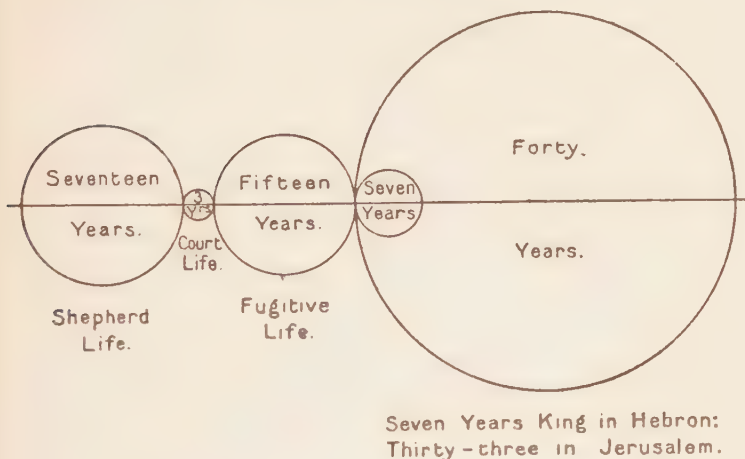
The journeys towards Jerusalem for Tabernacles and Dedication are described in St. Luke, ix. 51 to xviii.

The occurrences at the Feast of Tabernacles in the seventh month are told in St. John vii. to x. 21; those at the Feast of Dedication (December) in St. John x. 22-40.

The order followed in these "Lines" is practically the same as that in the *Harmony of the Gospels* by the Rev. J. M. Fuller.¹ Dr. Wallace often gave away copies of this book, and sometimes drew his "Lines on St. John" in them. A lay reader in one of the East End parishes, when I showed them to him exclaimed: "Oh, Mrs. Wallace, they are among my most treasured possessions. I once had an hour's talk with Dr. Wallace and he gave them to me."

¹ S.P.C.K. 1s.

The life of David was illustrated by circles, each representing a period in the life of the Psalmist. The size of these circles showed approximately the time spent by him as shepherd, courtier, fugitive and King.



The following diagram made the teaching of the Divided Kingdoms of Judah and Israel easy and interesting.

The date of the division was remembered as beginning with 9 (the Temple date being 1004 B.C.), then the succeeding odd numbers made 975 B.C.

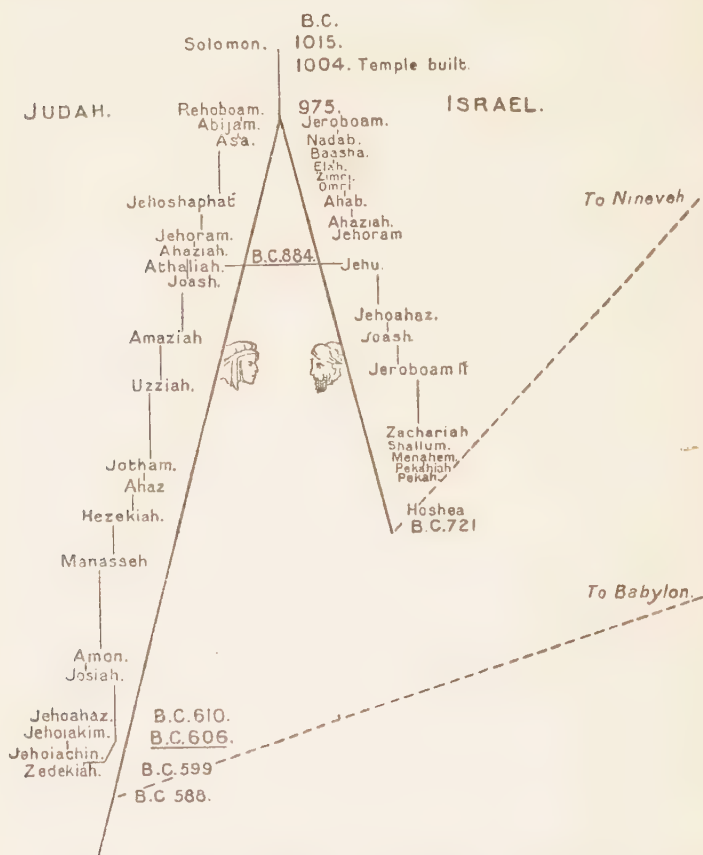
Jehu cut off the house of Ahab in both kingdoms in 884 B.C.

Amaziah and Joash "looked one another in the face" to the great loss of the former, about 826 B.C.

The *Ten* Tribes were carried into Captivity in 721 B.C. ($7 + 2 + 1 = 10$).

The beginning of the Seventy Years Captivity of Judah we reckoned as the fourth year of Jehoiakim 606 B.C.,

making the Return from Babylon under Zerubbabel and Jeshua, 536 B.C.



A copy of the Syllabus for Pupil Teachers in 1883 is given on the next page. It will show how high a standard was required.

The order of the Minor Prophets was easily remembered

by repeating the names in threes, and then noticing that the first six were alternately Israel or Judah prophets. The last six lived after the captivity of Israel, therefore they must all belong to Judah. The first verse of Isaiah giving names of the kings under whom he prophesied, was learned by heart. About the "second Isaiah," Dr. Wallace asked the question, "Did Isaiah know about the Captivity in Babylon?" the answer being found in his prophecy to Hezekiah after the visit of the ambassadors of Merodach-baladan.

SYLLABUS FOR PUPIL TEACHERS, 1883

OLD TESTAMENT	Solomon and the divided Kingdoms to Josiah inclusive.
Messianic Prophecies contemporary with the above, referred to in New Testament, viz.	Isaiah ; and Hosea to Micah.
NEW TESTAMENT	The Gospel according to St. John.
PRAYER BOOK AND CATECHISM Juniors.	The Litany. — Text of the whole Catechism, with Scripture Illustrations and Explanations from the Commandments inclusive to the end.
PRAYER BOOK AND CATECHISM Seniors.	The Litany, and the Order for the Administration of the Holy Communion. — The Catechism, Illustrated from the latter Office.

For three or four Saturdays before the Examination we had very enthusiastic meetings with all the pupil

teachers in the Vicarage dining-room, when we read through the whole Syllabus, and had a very cheerful tea together, reading and teaching all the time, thus consolidating the results of the whole year's steady work.

"We shall never get on well in the East of London until we can rear a native ministry as you did in Colombo," my husband used to say to Bishop Piers Claughton.

"Can you find the calibre?" asked the Bishop.

"We must *make* the calibre," was the reply, with the result that five former teachers and scholars are now in Holy Orders and two others hope to be ordained shortly.

The Head Master of St. John's,¹ when it was still a Church School, asked my husband to read Greek to him as he had never *heard* the language, and was preparing for Ordination. They read together in Greek without translating. Then our own Head Master took his B.A. and LL.D. at Trinity College, Dublin, and with two of his successors, is in Holy Orders. An assistant worked as teacher in the Universities Mission to Central Africa, and after being invalided home studied at Burgh and St. Augustine's. He was ordained in Grahamstown diocese, and was working among the natives at Herschel when it was surrounded by Boers during the South African War. Another assistant hopes to begin his diaconate this year, while one former scholar is a Vicar in the Colonies, and another is being trained at St. Boniface Missionary College, Warminster.

There was a very good "Collegiate School for Girls" in Burdett Road, and my husband enjoyed going there to teach Euclid and test his belief that "Girls could do Mathematics." One of them told me: "It was like a breath of fresh air when he came into the School." A Boys' Schoolmaster also asked Mr. Wallace's help for one

¹ St. John's School, Limehouse.

of his scholars, and in Victoria Park I would sit at one side and the boy on the other, as he traced diagrams from Euclid on the gravel. These "private venture Schools" came to an end, but the boy during a varied career in Mexico and elsewhere, never failed to send my husband a Christmas card, adding by degrees a wife's name and that of two little girls to the greeting.

Of course this instruction was entirely voluntary, as was that of one who received a splendid appointment as Professor in an Indian University. My husband saw that "he had never been taught to read a book." Afterwards the father said: "You would never let us make any acknowledgment." "Would you give one of the Church windows?" was the reply.

Sunday School was held at first in the Day School buildings, but afterwards Mr. Wallace thought it better to have the Children's Service, which had been once a month, every Sunday in Church. There he could teach them himself. One of his special lessons was, "Did you ever speak to God? You can speak to Him as you speak to me, for different purposes. You need not always be asking for things. If I give you $2\frac{1}{2}d.$ what would you say? 'Thank you,' and the best thanks you can give is to *use it well*. Praise is not thanks. You praise me when you say, 'You are a nice man, Mr. Wallace.' That is not the same as saying, 'Give me $2\frac{1}{2}d.$,' or 'Thank you.' The Bible is God speaking to you—the Prayer Book, you speaking to God."

When the collecting-bag for Foreign Missions was handed round, he taught the children to put in their money "In the Name of the Father, and of the Son, and of the Holy Ghost." Before a Baptism he would let them look into the Font, and asked what they saw there. When they answered "Water," he said, "I see Blood." "I

understand, with the mind's eye," remarked one of the choir boys.

His instruction of Confirmation Candidates began with an Analysis of the Service. "Every perfect thing has a duly proportioned Beginning, Middle, and End," was illustrated by a very rough sketch of a boy with too large a head or body, *not* "duly proportioned." A copy of "The Order of Confirmation"¹ was given to each candidate with the three divisions marked. The Beginning he called, "Preparation of the Will," this included the Bishop's question and the "I do." Against the latter he wrote: "Thy Will be done," saying that this prayer was the best preparation of our own wills. As the Question and its answer were not put in the Service until 1662, they could not be the most important part, but they show the congregation that the candidate means to use well the Gift which *they* are going to ask for him.

The Middle and essential part is, "The Gift"—from, "Our help is in the Name of the Lord," until all have received the laying on of hands. If you looked in a Latin Prayer Book you would see instead of "Strengthen," "Confirma," this shows the meaning of the word Confirmation. It is not because you confirm your vows, but because God confirms or strengthens you. In the Apostles' time the laying on of hands was sometimes accompanied by the extraordinary gifts, such as speaking with tongues, but these conferred no sanctification. Latterly he used to read with the candidates Isa. lxi. as well as ch. xi. to show the difference between the Gift of the Spirit in Ordination and that bestowed in Confirmation. "To receive a gift from any one we must stretch out our hands, if not, the gift falls to the ground. In like manner, to receive the Gift of the Holy Ghost we must put out the

¹ Published by S.P.C.K., No. 221.

hands of our soul—Faith and Love. How are we to do this? Faith we put out by thinking, ‘He *promised* the Gift.’ ‘Faith always depends on the Word.’ Then Love is put out by thinking how *good* the Gift is, and by praying for It beforehand.” So he would alter the words in the two prayers to the first person, “Strengthen *me*, I beseech Thee,” so that by constantly praying for the Gift of the Holy Ghost beforehand the candidate might desire Him more and more. To show that the two prayers are one and the same (only the first is too long to be repeated over each candidate), Mr. Wallace would tell of the Confirmation of Prince Leopold, when the Archbishop read the Prayer for the Sevenfold Gift as the Prince knelt before him, and immediately after, laid his hands on his head with the words, “Defend, O Lord.”

The End of the Service is, Prayer for Perseverance, and in the Collect my husband underlined the word “ever”—“*ever* be over them,” “*ever* be with them.” Acts viii. was read, and especially he noticed, “Thou thoughtest that *the Gift of God* could be purchased with money.”

This definition of the Sevenfold Gift was greatly valued by my husband,¹ and copied by him into his Prayer Book.

Wisdom to choose the One Thing needful.
 Understanding.. to know how to attain it.
 Counsel. the habit of seeking guidance from God.
 Strength to follow where He shall lead us.
 Knowledge to know God.
 Godliness so to know Him as to grow like Him.
 Holy Fear Reverence and Adoration.

The following Instruction was drawn up chiefly in answer to the remark, “Confirmation is not in the Bible.”

¹ I think they were learned from a book by Canon Norris.

Confirmation has been administered in the Church since the time of the Apostles.

It consists of (1) An outward sign : Prayer, with Laying on of Hands, by the Bishop of the Church. (2) An inward grace : the Strength of the Holy Ghost, the Comforter.

So Confirmation is an increase of the grace received in Christian Baptism. It is provided for the young when they begin life for themselves, and therefore need more strength from God ; and, for all, the Gift of the Holy Spirit is a preparation from God, to be desired and sought, for coming to Holy Communion.

On Pentecost Day, at Jerusalem, St. Peter said, " Repent and be baptized every one of you in the name of Jesus Christ for the Remission of sins, and ye shall receive the Gift of the Holy Ghost."—Acts ii. 38.

In Samaria, when the Apostles came, they prayed for those baptized by Philip the Deacon, that they might receive the Holy Ghost. " Then laid they their hands upon them, and they received the Holy Ghost."—Acts viii. 15, 17.

At Cæsarea the Holy Ghost fell on the Gentiles that heard St. Peter's words, and he said, " Can any man forbid the Water, that these should not be baptized, which have received the Holy Ghost as well as we? "—Acts x. 43-48.

At Ephesus, in Asia, St. Paul baptized twelve disciples of John the Baptist, in the name of Jesus, and " when he laid his hands upon them the Holy Ghost came on them."—Acts xix. 1-7.

To the Church of the Christian " Hebrews " St. Paul recalls the Foundation of (1) Repentance from dead works and of Faith toward God ; of (2) the Teaching of Baptisms and Laying on of Hands ; and of (3) Resurrection of the Dead and of Eternal Judgment.—Heb. vi. 1, 2.

The Life of the Church on Pentecost-Day and afterwards is thus described : " They that received St. Peter's word were baptized, and the same day there were added about three thousand souls. And they continued steadfastly

in the Apostles' Teaching and Fellowship, and in the Breaking of Bread and the Prayers."—Acts ii. 41, 42.

The title-page of the Prayer Book he made into a useful object lesson, showing that in it the word Church is used with three meanings.

THE BOOK OF
COMMON PRAYER
AND
ADMINISTRATION OF THE SACRAMENTS
AND OTHER RITES AND CEREMONIES
OF THE CHURCH,¹
ACCORDING TO
THE USE OF THE CHURCH OF ENGLAND.²
TOGETHER WITH
THE PSALTER, OR PSALMS OF DAVID,
POINTED AS THEY ARE TO BE SUNG OR SAID
IN CHURCHES;³ AND THE
FORM AND MANNER OF MAKING, ORDAINING
AND CONSECRATING OF BISHOPS,
PRIESTS AND DEACONS.

My husband would often point out that, "the Psalms are half the Prayer Book," and that this small book is really several books bound together.

He much regretted that the numbers of the Psalms were printed in Roman Numerals, and used to say he would willingly give his money if he could get this altered to the Arabic figures, 1, 2, 3, etc., in all copies of the Prayer Book.

¹ That is, of the whole Catholic Church of Christ.

² That is, the custom of a particular and national Church.

³ That is, in the Buildings erected for public worship.

On the Days for which Proper Psalms are appointed, the place of the Psalm in the day of the month was always given out in St. Luke's, so that all present might join in the singing.

I have part of a letter in which my husband described one of his lessons in the Boys' School. He took with him Cæsar's *Gallic War* and a Greek Testament as an Object Lesson.

"Julius Cæsar came back to Rome, and was made Sole Ruler of all the countries which the Power of Rome (in Italy) had brought under itself. He could bring home corn, and money of tribute (taxes), and men to be soldiers to do his will, and the will of the people of Rome, but he had not much to do for Religion (which is our connection with God, and acknowledgment in will and obedience of God).

"The first little book (Cæsar's *Gallic War*) shows what he was doing, as he would call it, for the State. It is about war and the conquest of Gaul (the children knew Gaul, but had not a distinct idea how that was France), he wrote about it when he came back to Rome. The very words about his conquest of Britain, and being near London and fighting on the Thames are in this book (it was a Parker's edition). Well, was that book written, do you think, *before* Christ was born? (I need not say how uncertain they all were about it!) Well, hear what happened after he came back to Rome—he was 'assassinated' (they knew about Portugal, etc.) by *his fellow* chief men in the Government House, like our Houses of Lords and Commons, stabbed to death, and this all happened exactly in the year 44 before Christ.

"Julius Cæsar knew nothing about Christ—he certainly knew something about a nation which Rome had already conquered called *Judæa*, and he knew that they had a *Religion* towards God, and had the acknowledgment of God and duty to Him, quite as much, and perhaps more, than he had, and the Roman people.

“ Now *this other little book* (Greek New Testament) turns to this people living in Judæa—the Jews, tells about the *Increase of Revelation*—God’s telling His will and purpose for man, and not only for the present time, but for what is just as needful a thing, about future time.

“ So forty-four years after Julius Cæsar (whose little book, written by himself, you can see and handle—you can get it for 9d. or 1s.) died, Jesus Christ (of Whom you know in the Creed, for that sums up the contents of this little book) was born.

“ Now what is in this second little book? Look at it—it is not large—it is written in the very time Julius Cæsar’s family were Rulers at Rome, they were called Emperors of Rome.

“ What is this book? It is not large (I read *one evening* the whole of an English translation of it—the *Revised Version* it is called—before I went to bed. I suppose thousands of people in England and the United States did the same).

“ Look at the two books. One is written in *Roman Alphabet*, the *very same* (letter for letter) you use in your English books, the other is written in a *Greek Alphabet*, *almost the very same*, letter for letter, as the Romans had in their books, and you and I have in our English books, for undoubtedly we English people (who use chiefly Saxon or German *words*) use the same *letters* as the people of Greece and Rome. But more than this—we Saxon English use very, very many Roman (we call the language Latin) words—and we use very many *Greek words*, for I may as well tell you at once, that very many Greek and Latin words are the same in *sound and use*, as well as in written letters of their alphabets.

“ Now, then, what is this second book about? It is certainly *altogether* about Religion (*i.e.* our connection with, and duty to God), about His Revelation (telling His *Will and Purpose*) for *His Government* for this life, and for the life to come.

“ What is in the book? It is *all* written in the Greek

language, and it contains *all* the account of Jesus Christ's birth, and life, and teaching, and especially certain *acts* He did to benefit mankind, and certain intentions He had for making it possible to have God's Government known and obeyed throughout all the world.

"What is in it? Jesus Christ lived on earth thirty-three years; all He did is in it, told by Evangelists and Apostles, and how they spread abroad this Revelation which we call the New Testament Revelation—meaning the New, and Better, and Complete showing of God's Will and Purpose for Religion and doing of God's Will.

"Now look at the little Greek Book again—it is astonishing it can be so small, and yet it can tell the whole earthly life of our Lord, and the life and actions and the writings of the first Ministers and founders of the Kingdom of God.

"After all, you can see that a *little* book written by Julius Cæsar about what he did in Gaul and Britain can contain, and tell us, a *very great account* of what Julius Cæsar did to bring all France, and part of Britain, to obedience to the Government of Rome. So this other little book can and does tell us, the whole earthly life of Jesus Christ our Lord and King, and especially His last three years out of the thirty-three years He lived among mankind, when He did two Great and Prevailing things (which *we* never could have at all done)—Died as a Saviour to bring us near to God, Who is Holy as well as Great—and then, Rose to life and Ascended to Heaven, and sent down the Holy Ghost to make us not only near to God, but obedient and like to God in mind and heart.

"The little book tells us all this, and it tells us that servants of Christ, Apostles and Evangelists, by Christ's Help, which is God's Help, and by the Holy Spirit of God's gifts, did really bring people to Him in the next thirty-three years after Christ's death and rising again to His heavenly place with the Father in heaven. And they wrote a book—Gospels, and account of Acts of Apostles, and many Epistles and Instructions used among the meet-

ings of the people to whom God made His Revelation. We call this people the Church of the Living God, the pillar and ground of the Truth. In thirty-three years God did this by these Ministers and by their holy writings, and so about sixty-seven years after Christ was born, the Kingdom of God was well taught and put together, and supplied with knowledge and government. How do you say thus? *There is the book.* What Jesus Christ said and did is one half of the time I mention, and St. Paul's life and writings takes up the other half."

CHAPTER IX

PREACHING

"So they read in the book in the Law of God distinctly, and gave the sense, and caused them to understand the reading."—Neh. viii.

AMONG articles in the *Guardian* of July 1916 in connection with the National Mission, the following story appeared in a paper by Dr. Weitbrecht on "The Neglect of Bible Reading."

"Two or three years ago in the vestry of a large Church, shortly before the service, a young clerical friend remarked, 'I wish a Bible were kept in vestries.' I agreed that it would be a good thing, and not only there. 'But why,' I added, 'do you want it now?' 'Oh! to look up a text for my sermon.' 'Are you not preaching on a passage of Scripture?' I said. 'Oh, no,' he replied, 'our Professor of Homiletics at ——— College taught us to write our sermons on a subject that impressed us, and then to look for a suitable text as a motto.'

"This incident, I think, is typical. How often one hears the text read out—and in some cases not even read out, but quoted from memory, it may be incorrectly—then the lights are put down, for the congregation is not expected to use Bibles, and after the text has been dismissed, the discourse proceeds on whatever lines the preacher has devised. . . . Again and again one has heard sermons from really earnest men in which a personal Christ is not so much as mentioned, and the luminous development in Scripture of the spiritual thought on which the preacher is dwelling is scarcely touched. . . . 'The hungry sheep look up and are not fed.'"



WILLIAM WALLACE, M.A., VICAR OF ST. LUKE'S, STEPNEY.
(From a painting by Arthur George Walker, exhibited in the Royal Academy, 1888.)

In connection with this story, which would have strongly appealed to my husband, I give his own account of the way in which he prepared himself for the " conversational " sermons which he gave us at St. Luke's. They were always on the Collect, Epistle, and Gospel for the Day, or on one of these, and we were always the better for them. The chapters on Sayings and Anecdotes contain many notes from his sermons, in sentences which especially struck me, but it was only seldom that I took notes, the atmosphere into which he brought us lifted us higher for our daily life.

In his *Apologia pro more suo*, published in the *Churchman's Shilling Magazine*, he says—

" I got a good classical education, formed and reformed sentences for years, and, having a natural inclination towards composition, did not refuse to read logic, and treatises on rhetoric, and observed men who could speak, and those who had style in writing.

" When I was ordained, the rector, a most able logical preacher from notes, said, ' Write for four or five years, then you would have enough sermons to suffer repetition, and you might go on to preach extempore.' I did write for four years, but I saw that this would never end in anything but the essay, and as I doubted whether this was really what a person about to spend his life in feeding the flock should end in, I was looking about for some more practical yet solid manner of preaching. The essay is naturally a thing to be read, and to write and then deliver essays without book was no advance. If people want essays, you must stick to the sermon-paper, cover and all. Last week I consigned these early sermons by dozens to the flames.

" I very much delighted in the expository study of Scripture, and saw that, especially in the New Testament, it was composed of homiletic matter, so I attempted in my second curacy to show the connection, and enforce

the sense, of some part of the New Testament extempore. . . . At this time a periodical in London¹ printed my written sermons, but I doubt not my dictation, in a conversational way, of the Holy Word, would have been uncongenial by reason of a different prevailing use. My rector here, when I told him at what I aimed, said, 'You might as well read a chapter.' If it has taught me to read chapters, so that persons said among the cotton workers, 'It is as good as a sermon,' then my 'attendance to public reading' was being made more easy and profitable. But my rector said this style of preaching would bring the pulpit into disrepute. I found this was because the pulpit would be more homely, and would repeat in a didactic form what had been read in the Lesson or in other portions of the Service.

"I then got a chance of Cottage Lectures, and repeated my dictation of some part of Scripture in two or three places of the parish in the same week. Perhaps I took too hard a line, binding myself to the Psalms; many parts of the New Testament would have been a wiser selection. But I worked, from verbal dictation, thoroughly into the doctrine 'Christ in the Psalms,'² and that was a gain. It is only now I can use this learning, but how could I have so learned it? At this moment I could reproduce some dictations of the doctrine and argument, say of the Epistle to the Hebrews, while the written sermons of the time are vanished from the mind.

"Taking duty for a short time for a clergyman, neither learned and logical like my first rector, nor shrewd and evangelical like my second, I found him saying, 'Unwritten sermons delude the uneducated and disgust the educated.' He represented a class of society which we cannot attempt to disregard, but often I said to myself,

¹ *The Church of England Magazine.*

² This was the subject of his degree thesis in 1889, in which he shows that "Christ, not separated from His mystical Body the Church, is in the Psalms, as He is anywhere, wherever He is, not by talking of Him, or showing a pattern of Him, but really."

some exposition of an address of Christ, or dictation of an argument of an Apostle would surely be as good as a repetition of an essay of Selwyn, and I remember the saying of a farmer who attended in the evening, as his dissenting chapel was far off, 'I think that man' (myself) 'could preach if he would try it.' I had just read in his ears a discourse. Was there no way to reconcile the difficulties? I believe this can only be done by considering not so much to please and satisfy either of these parties, as to please God, and profit them both. Surely I shall be excused if I mention that a lawyer, the clergyman's personal friend, said, 'I accidentally attended Church, and thought I should hear nothing in a country village, but better doctrine I never heard.' Now I could reproduce this moment what I said. What was it but a piece of the Epistle to the Ephesians, the doctrine, matter, method and manner derived from the place itself! Therefore I did hope I was getting a way to join the class of the clergyman and of the farmer by the extempore homiletic dictation of the Word of God.

"When I dictated this discourse, I had never seen St. Chrysostom's *Homilies on Ephesians*. In a Theological College I was telling the discourse and its method some years after, and when the Principal pulled down this volume, we found that the homily had the division and application I was describing, yet was as full of interest for its hearers as any discourse could be for our day.

"'How do you understand, "If so be that ye have heard Him"?' said the Principal.

"'Oh,' I replied, 'no one could *dictate* the place, and not acknowledge "the converse of Jesus with the disciple's soul."'

"'Yes,' he assented.

"Now it is the very feeling that I did not without reserve dictate this word, that made me on my return to this lesson strive to understand and convey its import. A man may make clear *his own* idea, and get the praise of a lucid preacher, but what dictation insists on is the idea and expression of *the Word*.

"All this time it was far from my thoughts that the study of systematic theology, and the consideration and writing of essays for clerical meetings and other occasions were not to be attended to, but I wanted for myself and others a way of feeding the flock, sure, readily accessible, solid, and engaging. It will not surprise those who toil in rowing the same boat that this constant use of one institution of the Church, the Scriptures, led to a greater regard for, and practical use of, other institutions of Christ, the worship and Sacraments of the Church.

"And now, the mother Church of the parish in which I was, being in building, I got a room to myself. I smiled when the Rector, in alarm, said, 'But you will have no pulpit,' and I went to my dictation systematically again. The Methodist class-leader said it was a lazy and ungospel way; but then the pulpit in their chapel was up fourteen steps, and I stood at the lectern. On the other hand, I recall a grocer's assistant saying, 'Now when I go home, I'll be able to think that all over again, for it is in the Book.'

"'I could not,' said a chief man of the parish, 'find out whether you were an Arminian¹ or a Calvinist on my first Sunday of residence here.' 'And yet,' I said, 'that day I dictated that, "He Who had begun a good work would continue it to the end."'

"'Is he an Arminian?' said some of the neighbouring parish to my Rector, 'because when he preached on, "Let him that thinketh he standeth take heed lest he fall," he never explained that ye cannot finally fall.'

¹ Arminius (died 1609) rejected much of the teaching of Calvin on Predestination. The Five points maintained by his followers were—

1. God bestows salvation on those whose faith and perseverance He foresees.
2. Our Lord died for all, but only believers reap the benefit.
3. As man is born in sin, it is necessary for salvation that he should be born again.
4. Divine Grace is not invincible, but may be resisted by man's perverse will.
5. It is possible to fall from a state of grace and salvation.

“ Again, what a dread came upon me, as in the Sermon for the Ninth Sunday after Trinity, I had to say, ‘ The doctrine of the Sacraments is like the Word, “ That rock was Christ,” ’ and yet I am glad I said, not some plausible interpretation, but—the Word of God.

“ At length I got into a large parish Church in Lancashire, where I worked incessantly in learning and understanding the Scriptures, still dictating and turning myself, my logic and rhetoric, into the mould of the sayings of our Lord and His Apostles. The women of the congregation preferred when I read some old written sermons of eight years before, but nevertheless I burned them.

“ ‘ We do not like talking from the pulpit,’ so wrote a hearer from another congregation ; but as this remark was accompanied by others of which the writer could more fairly judge, and these all to my credit, I felt justified in trusting myself to my own art, and resolved to talk more closely to God’s Word in that Church again, and teach, not please.

“ ‘ I did not understand the half of what you said to-day,’ said the Incumbent.

“ ‘ Well,’ I said to myself, ‘ I will wait ; I only said it to-day for the first time, when I come to it again, I may not only express it better, but perhaps all of us will be better able to receive it.’

“ Next year he did understand it, though mentally I bound myself to repeat only the Apostle’s argument and division over again ; and the sermon,¹ printed, is before me, ‘ Endeavouring to keep the unity of the Spirit in the bond of peace.’

“ Out of above twenty clergy in the town, scarcely one ventured on an extempore discourse. This was, I know, from no lack of anxiety, but from the idea they, and the people too, had of sermons, and of what suited ; this latter sometimes a laudable consideration, often a snare.

“ I say little of any encouragement I had during this time. That it was a duty, pleasing and possible, to

¹ This sermon is given at the end of the chapter.

dictate to two hundred men, every day for thirty weeks of the cotton distress, the sayings of our Master and His messengers, I owed not to my fulness, but to the fulness of the Word. The casual but significant expression 'indomitable' from my first Rector, and his saying, 'Yes, I do think it folly to throw away, as men do, the authority of inspiration,' conveyed to me all, and more than all, the encouragement I desired."

In speaking at the Norwich Congress of 1865 my husband was able to quote from a letter which he had received from the Dean of Cork, afterwards Archbishop Magee of York, in support of Homiletic Preaching.

In it the Dean says—

"I quite agree with you that such preaching should be much more frequent than it is. Indeed, I think that every clergyman who preaches twice on Sundays should make one of his sermons strictly exegetical. But I would not dispense with the prepared oration, setting out and illustrating some one principle. . . . Both seem to have their models in Scripture. St. Paul *preached* at Athens a set sermon on a theme; while more than one chapter in his Epistles is an exact model of homiletic *teaching*. Our Lord's Sermon on the Mount, and indeed all His discourses, are eminently homiletic; most of the prophets are oratorical. The very best models that I know of for homiletics are St. Augustine's *Enarrationes*. They are remarkable for that 'Courage in repetition' of which you speak; and without this there can be no teaching of the ignorant."

Dean Magee then speaks of written and extempore discourses; and since another speaker had mentioned "the volubility which is the counterfeit of extempore preaching," Mr. Wallace read some remarks from the Dean's letter on this head; "for," he said, "in avoiding the counterfeit, we may lose the real thing."

“Writing is the discipline for logic and diction, but speaking is the further discipline for a preacher.

“The audience has something to do with the question, but always,” the Dean’s letter continues, “it should be a sermon, not an essay, a discourse, a *word*, though a written word. For an ignorant audience, or even an imperfectly educated one, I think the spoken sermon far the best. Of course I speak in either case of a carefully prepared sermon. An extempore sermon, properly so called, I imagine no conscientious minister would ever be guilty of giving. But then it is to be remembered, that there is such a thing as extempore *writing* as well as extempore *speaking*. It is a great mistake to talk of a written sermon always as a *prepared* sermon. To deliver a first-rate spoken sermon is, I think, more difficult than to deliver a first-rate written one.

“Homiletic preaching need not necessarily be spoken, though it would obviously better be so, allowing the preacher to reject or vary his sentences until he sees that he is thoroughly understood by his hearers. It would have the advantage, too, of almost necessarily excluding the ambitious and formal style of preaching now so painfully common. A teacher must be plain and familiar if he is to teach at all. I am not sure that really good homiletic teaching would not be the most difficult of all styles, certainly catechising, which comes nearest to it, is one of the most difficult of all our duties to do really well.

“Of the great importance of homiletic preaching, and of the fact that it is too much disused in our Church in these days, I have no doubt whatever.”

After setting forth the above opinions of one of the greatest preachers of the Anglican Church, Mr. Wallace asked—

“This homiletic style, the conversational, how is it to be attained? Dictate the sayings of Christ. Argue the arguments of the Apostles. To preach Christ, present

His discourses : to be a preacher such as St. Paul, be St. Paul ; reproduce his subjects, his way of arguing them, and his illustrations.

" The Gospels were the catechetical instruction given by the Apostles, afterwards collected. The Epistles are oral, and not one of St. Paul's was written till he was twenty years a preacher. *He* knew how best to inform, move, and edify the Christian body. Fill up *his* skeletons, not some modern teacher's, argue *his* arguments, not adopt some one-sided theology and thought of modern days. This was the way St. Chrysostom preached ; this was the way St. Augustine preached.

" But then," my husband added, " how are we to get congregations to listen to the lessons of Christ and the lessons of St. Paul ? Let Christ and St. Paul do the work among them which they did before. Each day the minister of the Word will present it more truly, and so more fully, and so more savingly. Let the beginning, middle, and end of his work be the Word itself ; then logic and rhetoric will find their place as handmaids.

" I have long observed that the congregations have been habituated to a style which cuts away an ever-improving, and ever-expanding exhibition of the New Testament, from the reach of commencing teachers of the Church. Patience, practice, and courage will restore more health."

Now to return to my husband's article on Homiletic Preaching, which was written soon after he came to St. Luke's, three years later than the Norwich Congress.

" I am now a missionary clergyman, and I go on dictating, but (I state an objection without estimating its force) a revival minister has more listeners, while (I state the fact without making any inference) I have heard, ' I like your way of explaining the Scriptures, a fool would understand ! ' Besides, my assistant, not two years in orders, uses no notes, does not rant, and speaks the things which become sound doctrine, because he uses the Word of God, and thus grows himself, and feeds others with

this pasture. I see this method spreading, and I do hope it will prevail.¹ In countless ways it would eventually aid the pastor, and at last delight, or at least satisfy, the flock. But for this there must come a change in both clergy and people. It is needed, and at last it will come. How sad was it to sit with a college friend, reasoning of the work of the ministry, and to hear him, the approved minister of a congregation in Bath, say, 'It is good, it would teach, teach broadly and closely and effectively, but my people would not stand it.' But have we no faith, and is there not a call to prove what is best? As far as I see, only by this way can the extempore manner and method, joined with edifying matter and argument, become the habit of our Church. To give strength and vigour to the office, and through it to the Church, the rule I always suggest is,—Dictate the sayings of Christ and argue the arguments of Apostles. Keep up diligently, as practical means, as supports of this teaching, the Sacraments and Worship of the Church, and lead a life deliberately intending it for the flock to follow."

The following sermon is one of three which my husband published at Blackburn, as "an attempt to show how Homiletic Preaching, the familiar practice of St. Augustine, and famous in the handling of St. Chrysostom, may be restored."

"They were prepared," he adds in his Preface, "without resort to the pen and were made to rest on constant meditating on the Apostle's subject, argument, and expression. Each of them was preached in two or three places in the same day, and was written subsequently."

My husband said that he had borrowed the term "Homiletic" from Dr. Reichel,² who, in a sermon printed

¹ This use of the Word of God by the Rev. P. J. Richardson, Dr. Wallace's first colleague, is shown well in a book which he has lately published, *Fellowship with God in Prayer*. S.P.C.K. 2s.

² Afterwards Bishop of Meath.

by request of the Bishop of Down, strongly insisted on the adoption of some way to remove the use of texts, and turn the mind to the arguments of the Holy Writers.

The Subject of the Sermons is given as, "Three Roots of Sin and the Remedies." They are on the Epistles for the 14th, 15th, and 17th Sundays after Trinity, and the thought seems to have been suggested by the following quotation from Hare's *Mission of the Comforter*.

"And this root of sin is not single but complex. For in every man there is a root of selfishness, a root of worldly mindedness, and a root of carnal or fleshly-mindedness."

EPISTLE FOR THE 17TH SUNDAY AFTER TRINITY

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavouring to keep the unity of the Spirit in the bond of peace.

"There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all."—Eph. iv. 1-6.

ENDEAVOURING TO KEEP THE UNITY OF THE SPIRIT

OUR appointed Epistles have lately directed us to two principles of sin, and their remedies. If, as our Christian covenant requires, we renounce the sinful lusts of the flesh, we have heard that the rule is, "Walk in the Spirit and ye shall not fulfil the lust of the flesh," and if we are equally to renounce the pomps and vanity of this wicked world, we have learned that "the new creature" in Christ ought to "have no glory save in the Cross of our Lord Jesus Christ, by whom the world is crucified to the Christian, and the Christian to the world."

There is another root of sin, beside these two of carnal-mindedness and worldly-mindedness, that of selfishness;

and what better remedy can there be against this than our text conveys, from which we learn that it is our duty to acknowledge and preserve the unity which the Spirit of God is ever forming and maintaining among the members of Christ's mystical body, which is the Church.

The Apostle states the means to perform this duty, and then the grounds on which the duty rests. It might seem more orderly to consider the grounds of the duty first, but as the Apostle has stated in the first place the dispositions and actions by which this duty is carried out, we shall also follow that order.

It would seem that my text is a climax to the Apostle's sentiments in reference to the conduct of love and peace which Christians ought to have towards one another. He says, that "if we would walk worthy of our vocation," it must be "with all lowliness and meekness," and he adds "with long-suffering"; a step further is the active quality of love, "forbearing one another in love," and higher still is the direction "endeavouring to keep the unity of the Spirit in the bond of peace," in peace, quietness and charity, giving diligence to preserve and keep up "the unity," which is not only a quality, but an essential quality of the Church of Christ.

I shall briefly consider these principles of the Christian's conduct, with distinct reference to their part in preserving the state of unity which the Spirit of God does, as one of His offices, form and maintain.

When men esteem themselves higher than others, where there is no "lowliness of mind," what place for unity can be found? Where men have not learned submissiveness, which is always included in the term "meekness," what room is left for unity? I shall not dwell on the basis of these qualities in a Christian's heart, how lowliness proceeds from a sense of his own demerit, and meekness comes from the constant sense of his own dependence, and issues in the spirit which says "Thy will, not mine, be done"; but enough is said to show how "with all lowliness and meekness" is a necessary condition of any attempt on our part to give ourselves to the

guidance of the Holy Spirit in this His work, "keeping the unity."

This lowly disposition must be accompanied by "long-suffering." If we will not give an opening for repentance, if we be quick to condemn, and quick to execute resentment, how shall we promote unity among such creatures as men? "Slow to speak, slow to wrath," "with long-suffering"; this is a necessary art for those who would co-operate with the Spirit in the duty of which we speak.

But further, the principle of love which the Christian knows is to mark all his conduct, must here be brought into one of its strongest activities; errors and infirmities and offences must be passed over unheeded if we wish to fulfil the unity. "Forbearing and forgiving one another in love." This the Christian learns, not only as a lesson from his pattern Christ, but as an evident piece of loving policy for the unity of the body.

And lastly, "In the bond of peace" we must be using our endeavours to keep up and preserve this blessed work of the Holy Spirit, the oneness and unity which He makes among all Christian hearts in every place. Where envying and strife is, there is confusion and every evil work, but the fruit of righteousness is sown in peace of them that make peace. How important then is this element of "peace" for the maintenance of the unity which should prevail among all Christian people. No wonder that this is placed as a part of the Vow which, at his Ordination, the Priest is asked to make, "That he will maintain and set forwards, as much as lieth in him, quietness, peace, and love, among all Christian people and especially his own charge." Christians must lead a quiet and peaceable life among themselves in all godliness and honesty, and in a community linked together by the bond of peace, endeavour to keep the unity of the Holy Spirit.

There are two illustrations often mentioned by St. Paul of the union and unity of Christians, and in them both we can see how these dispositions we have enumerated are necessary. I mean the relation of husband and wife, and the relation of the body and its members. The unity

of the two in one flesh, in which is signified and represented the unity of Christ and His Church, this cannot be maintained without an acknowledgment and practice of these dispositions. "Lowliness and meekness" is the very condition of the wife who submits herself to her own husband, and learns from him in all humility, and is adorned with a meek and quiet spirit, being in subjection. "Be not bitter against them" is the duty of the stronger, who in longsuffering is to bear with the infirmities of his wife. And no better parallel can be given for that general charge, "Forbearing one another in love," than the instance of the husband, who is to dwell with his wife according to knowledge, giving honour to the wife as the weaker vessel, and as being heirs together of the grace of life. And surely sense and sad experience will teach us, that in the marriage relation, if peace dwell not in that connection, no matter what affection, what passion of love, what unity of hearts there may have been, soon this spirit must depart and estrangement ensue, when the dove of peace has flown, and the house beholds contentions and jars.

You are familiar with the lessons, which the intimate union of all parts in the human body, with their oneness of action and aim, supplies for the unity of the Spirit in the Body of Christ. We are all one body in Christ, and "members in particular." The foot cannot say, because I am not the hand, I am not of the body; the ear cannot say, because I am not the eye, I am not of the body. "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?" "The eye cannot say unto the hand, I have no need of thee, nor again, the head to the feet, I have no need of you." Nay, the members which seem to be feeble, much more are necessary, and we bestow more honour on those parts we think naturally to be less honourable and less comely. Our comely parts have no need, but we bestow honour upon the weak, that there be no schism in the body, but that all the members have the same care one for another, "and whether one member suffer, all the members suffer

with it, or one member be honoured, all the members rejoice with it." What a commentary, and how affecting, are these arguments taken from 1 Cor. xii., upon the need of "lowliness and meekness, longsuffering, forbearance in love, and peace," when we join in the work of Christ's Spirit, and endeavour to keep that higher and more intimate unity which prevails among the members of the Body of Christ.

We now turn to consider the grounds on which this unity is founded, and so of the duty which lies on us to acknowledge and set it forward. And first, the fact. "There is one Spirit making one body" among Christians. We are all baptized by one Spirit into this one body. We cannot do anything, unless, by the same Spirit, we abide in Christ, and accept our position and our fruits, as branches set by God in the One Vine, and variously qualified by one and the self-same Spirit, distributing to each and all. Nay, each individual of the body who has in him "the hope of glory" shares this with the whole body. There is "one hope" for each, and in the consummation and bliss which shall crown any individual must be included the consummation of the whole, when "the kingdom is come" and the New Jerusalem, filled up and complete, is finally presented, after the cleansing in every part by the washing of water by the word, unto Christ. This, then, is the first foundation for the duty of endeavouring to keep the unity of the Spirit. "One Body, One Spirit, One hope of our calling."

The next ground is the outward conditions of the constitution, if we may so call it, of the Church of Christ. "One Lord, one faith, one baptism." One Lord to rule, one faith and knowledge of the Son of God, as the Apostle states it in the 13th verse, and one mark and sacrament of adoption and grace. It needs no length of words to enforce this ground of unity. The same and One Lord, One faith in the Son of God which alone confers life, and builds up in ever-increasing knowledge the Church to the stature of Christ, and the same entrance to the body, an equally free and gracious adoption to all who believe. The

last ground is, "One God and Father of all, who is above all, through all, and in all." Thus are we carried to the Godhead Himself and His Fatherly care, to see the source and ground for our duty, to endeavour to maintain the unity of the Spirit among those, "over whom" that God and Father is by His power and providence, "through whom" He is by the redeeming activity of His Son, and "in whom" He is by the presence and sanctifying influence of the Spirit. As we have this God the Father binding us in one family, as we have the One Lord in whose kingdom we live by faith, and are adopted by baptism, as we have, more intimate to our conceptions still, One Body knit together by One Spirit, giving no member a hope in which the whole is not joined, as we have all these grounds, so let us acknowledge, and by every means endeavour to perform, the duty of keeping and preserving the unity of the Spirit among Christians, and so making our life worthy of the vocation wherewith we are called.

I said that this was the great remedy against selfishness. There may be others, but this is directly opposed to that disease. It is hard to define selfishness. It is where there is an excess of regard to the principles of our nature which concern self, to the neglect or denial of the duties and relations which concern others. "To mind the things of oneself and not the things of others." This may be taken as St. Paul's description of the selfish character. The selfish man thinks of himself as "an individual," and forgets the social position he holds, and to be "independent" is his desire and boast. The circumstances of the family, the civil community, the need of government, all these point to some defect in this view of the selfish man; but what can more surely convict it of error than to find that *in our highest relations* we need not alter our view of our social nature. In the Body of Christ we are not alone and individual; we are taught we are dependent and in community there as elsewhere. And this in the most affecting way,—that every disposition which is called into action by the wants of others is needed for fulfilling

our place as members of the Church of Christ, and that the highest and most primary ideas of our faith and salvation bind us to acknowledge, and do our utmost to discharge in love and peace, our duty toward the Body and Constitution we are admitted to in Christ, "to endeavour to keep the unity of the Spirit in the bond of peace."

What way shall we root out selfishness more surely than by confessing with our lips, and seeking of the Spirit the grace to maintain, the One Holy Catholic Church and its Communion of Saints?

"Peace be within thy walls, and plenteousness within thy palaces! For my brethren and companions' sakes I will wish thee prosperity! Yea, because of the house of the Lord our God, I will seek to do thee good!"

CHAPTER X

ST. LUKE'S VICARAGE

"I dwell among mine own people."

OWING to the fact that the whole parish was built over, it was impossible to start building the Vicarage until eleven years after the Schools were completed. My husband said that the necessity to build a home for the parish priest is implied in the injunction, "Go not from house to house." We were saved the ten minutes' walk several times a day from our little house in Cottage Grove, but the constant calls on our time and work made life more strenuous than before.

Mr. Wallace wished to build the Vicarage on the north side of the Church in Burdett Road, but the owner of the ground refused to sell the site.

Mrs. Steriker of Tredegar Square said to him, "Now, don't be Naboth's Vineyard over those two houses," and he resolved that the Vicarage must be in St. Dunstan's Road at the west end of the Church, which has proved to be much better. Here were six very insanitary cottages, and a public-house known as "The Cricketer's Arms," which it was a benefit to clear away. It was needful to buy all these, and to pull them down, and the price was raised because it was "accommodation property." Dr. Wallace used often to say to people who came in to the Vicarage, "You are sitting in a palace," but in this, as in all his works for the parish, he had the desire

to make everything as grand and dignified as possible for the elevation of the neighbourhood, and the good of future generations. Throughout the eleven years in which he was collecting for the site and building, it was necessary that the net income of the benefice should not exceed £200 a year in order to receive an annual grant from Queen Anne's Bounty.

We visited St. Boniface College, Warminster, in 1878, and conceived the idea of a Training College for Missionaries to be built on the site of the old public-house at a right angle to the Vicarage, and my husband even asked Dr. Liddon about the possibility of a centre for Religious Education with some one at the head who would cry, "Oyez, oyez, come and learn!" The Canon said he thought it most important, and he would have liked such work himself, if he had not already felt his call to be at St. Paul's Cathedral. It did not seem possible to realise the idea in its entirety, but the Diocesan Reading Union and the Schools helped us to do it in part.

In the building of the Vicarage, Sir Arthur Blomfield was pleased for us to give him our ideas of what we would like, and we asked to have no basement except a cellar, a light and airy kitchen in which cookery lessons might be given, and a large dining-room in which the choir breakfasts on the Great Festivals and other parish gatherings might be held. The "study" was separated from this by folding doors which would open from wall to wall, and this made a fine room, even when only the two middle doors were opened. Here we had lantern addresses and performances of "Evanus,"¹ "Canute and his Courtiers," and "Alfred and the Cakes" from *Evenings at Home*; Douglas and Marmion, Fitz-James

¹ A story about Constantine the Great, by the Rev. A. D. Crane.

and Roderick Dhu, and the Conversion of Northumbria adapted from Bede and from a story in the *Boy's Own Paper*. The drawing-room we left unfurnished, and had lantern slides illustrating Church History, shown on the distempered wall.

We did not buy furniture, but were "content with the barest necessities," as the wife of one of our sidesmen remarked. But the furniture came, until we had plenty. Some friends were moving to a smaller, but more expensive, house in the West End, and they gave us many things, including a very large oil painting of Blind Bartimæus, now in St. Luke's Church. Then in 1887 a relation left me her furniture and property.

The Vicarage dining-room was very useful for classes of children from the School during the hour for Religious Instruction, until Sir William Anson's circular ordered that this instruction should be given in the School buildings. We were able to group all the boys over twelve years of age one day in the week, and all the girls of the same age on another, and to teach them about Confirmation, although the difficulty with the parents when it came to the actual decision was as great as it is now. Perhaps I may here digress to give some illustrations of this difficulty. A young woman came to see me, I think about a marriage. She had not been at our school. I asked her if she had been confirmed. "No," she said; "the clergyman was preparing me, but my mother would not allow it, because if my father came home when she was out, she wanted me to tell him the lie that she had only just left the house." "Who told them that they might tell lies if they were not confirmed?" was Dr. Wallace's comment. On the other hand, a father, whom I interviewed, instead of saying the usual excuse, "They are not old enough, and do not understand," gave his consent

at once to his daughter's confirmation, saying that he agreed with what Dr. Wallace had said to him before, "I am a better judge than you of the age at which your child should be confirmed."

Sometimes we would have the elder school children in the dining-room from 9 a.m. to 10 a.m. for lantern views. It could always be darkened by the shutters. One wintry morning the Rev. Wilfrid Abbot from New Guinea came to breakfast with us, and showed his slides about Missionary work to the children; then he followed them to the School, and gave an "ethnographical" lesson, dressing up the most curly-haired boy as a New Guinea warrior. It is most interesting now to hear from the Rev. A. K. Chignell,¹ who succeeded Mr. Abbot at Wani-gela, that the twin babies, Tommy and Teddy, who at that time had just been rescued from being buried alive as having caused their mother's death, are now pupil teachers for their fellow-countrymen.

The Vicarage was also used for work-parties for Foreign Missions. We began about four o'clock, and were joined by the teachers from the School half an hour later, then tea was handed round, and we went on working till eight o'clock, when Foreign Missions were remembered in prayer at Evensong, and often we would get a Missionary as preacher. At one of the earliest of these Miss Fanny Patteson was present, giving us many anecdotes of her brother, the Bishop of Melanesia. When telling of the degradation of women in non-Christian countries, she described how a bride in Africa had to be bought with a certain number of cows. Looking round our workers she remarked: "You may set your minds at rest, none of you would be worth *one* cow." Dr. Marks, and one of

¹ Organising Secretary of the New Guinea Mission.

his Burmese students, with soft hands and gentle manner, came on another occasion.

Later, our work consisted of *kanzus* and *kisibaus* for the Universities Mission to Central Africa, in which we were encouraged by the visits of Archdeacon Woodward, and his sister, Miss Margaret Woodward, with her fellow Missionary at Likoma, Miss McLaughlin. Miss Allen also came, and told us of her work among Mohammedans at Zanzibar; and Miss Thackeray, Miss Bennett, Miss Shaw, and Bishop Maples were among our visitors at different times. One of the workers wrote to me last year (1917), "I used to enjoy those parties so much, they gave one such a different view of life."

When Mr. Woodward told Dr. Wallace of his wish to start a Church at Misoswe, and that he could build one for £4, we subscribed this small amount, and so feel a special interest in the work of the Rev. Samuel Sehoza at that station.

In the early days of St. Luke's, the congregation sent two bells to South Africa, one to St. Alban's, Kaffraria, and another to St. Peter's, Indwe, in the Grahamstown Diocese. In 1896 we were lodging at Walmer, when the landlady remarked: "My brother was a Missionary in Africa, and a bell was sent out to him from a Church in East London. I can show you his account of it in the *Guardian* newspaper." This was our bell, and the clergyman was Mr. Newton, whom Bishop Merriman described as one of his best missionaries.

Another use for the Vicarage dining-room was the tea-party for the two Mothers' Meetings. About sixty came at six o'clock, and we had music and lantern slides—either sacred, or to illustrate an account of our summer holiday—until the Church bell rang and we all went in for a happy Evensong together.

Among influences which "radiated from the Vicarage dining-table" may be noted the choir breakfasts on the Great Festivals, and the elder Boys' Bible Class.

The breakfasts were, as one of the members said, "a time-honoured institution," and Dr. Wallace loved to have the men of the congregation around him. One of the earliest choristers, now over sixty years of age, writes to me of "*those* breakfasts" with loving remembrance, and they were a great bond of union. I remember one Christmas morning having one young man by my side who had walked all the way from Ilford, after a troubled life in Canada, to receive the Holy Communion among us again. On my left hand was a boy whom we hoped to rescue from consumption by sea-voyages. This lad was very "daring," and the master at school kept him in, standing on the form, for going out roughly. When this was over, the boy came and sat by me, and reminded me that I had already told him to "stay in" as a punishment. As soon as the younger boys were confirmed they were invited to these breakfasts, and so the brotherhood grew, and their spiritual Father rejoiced. He said he had never had nicer men around him than in these last years.

The Sunday afternoon class it was my privilege to teach for nearly thirty years. For the last fifteen years it was part of St. Luke's Branch of the Diocesan Reading Union, and the examinations were a great incentive to study of the Bible, Prayer Book and Church History. For many years we had an "outing" in June to Canvey Island at the mouth of the Thames. The boys bathed, then ate the lunch they had taken with them, and at four o'clock we had tea and eggs kindly superintended by the Rev. H. and Mrs. Hayes, who lent us their cricket field and bats, so that we might not be scattered again. The day ended with a short Evensong and a fatherly address from Mr.

Hayes, which left us time to walk through the corn-fields to Benfleet Station, and catch the last train from South-end. The "Harbour Lights" was the favourite song then (very appropriate as we passed Tilbury), but we always ended with the National Anthem as we reached Burdett Road Station.

In 1895 a Meeting was held to protest against Welsh Disestablishment, after a special Service which included the latter part of the Litany with the prayer that "those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought." The Meeting was addressed by Mr. Barrington Foote, who expressed his approval of "adapted" Services. It was in canvassing against that Bill that I received this wise answer from a mother, when I told her for what uses the Church money was to be employed: "I can understand *that*, a museum won't baptize my baby."

Another Meeting for the same object was held in the same room in 1913, when the Hon. Laurence Brodrick, and Mr. Salmon, a Welsh miner, gave eloquent addresses to C.E.M.S. representatives from the Stepney Rural Deanery. Later Mr. Brodrick wrote to my husband of his pleasure in that sympathetic gathering.

CHAPTER XI

SION COLLEGE

“ Love the Truth and Peace.”—Zech. viii. 19.

FROM the time of his first arrival in London as Missionary Curate, my husband took the greatest interest in Sion College. He saw its great possibilities of usefulness, and wanted these to be extended to the “curates-assistant in the parishes for which the College was provided, who do not possess that freehold right which incumbents have, but who largely fulfil the duties and occupy the positions which Dr. Thomas White, the founder of the College, and his executor, the Rev. John Simpson, the founder of the Library, desired to assist.”

Mr. Wallace wrote to the *Standard* in October 1867, after a Meeting at the College “crowned by an excellent supper,” to which clergy came, not only from London and its suburbs, but from beyond those limits, to hear what could be done to give new vigour to this venerable foundation. He stated that half the force of the Meeting would be lost, unless its lessons were kept in the memory by Locke’s four methods (which he was always fond of quoting), Attention, Repetition, Pleasure, and Pain. He continued—

“ ‘ We can,’ said the President, ‘ have another supper.’ To this I cordially assent, but the College can do more than this. Let us have lectures and

clerical meetings in the Hall, and let the admission of students among the clergy to the Library be extended and published to the diocese."

Mr. Wallace then suggested that papers such as Mr. Simcox Lea's or Mr. Lowder's on St. Katharine's Hospital, would be found attractive, and that the lectures on Church History by such men as Merivale and Robertson, which were to be delivered in connection with the Church of England Young Men's Association, showed that a little energy may produce in London as good a school as some of the university lecture-rooms.

"Why not have an antiquarian subject," he said, "treated by Mr. Parker; or an architectural discussion led by Mr. Beresford Hope; or a lecture on hymnology by Sir Roundell Palmer; or on music by Mr. Helmore? And if such a pioneer of the Faith as the Bishop of New Zealand, or such a traveller as Dr. Livingstone were received, and given the opportunity which Cambridge gave them both, of declaring their wishes and efforts for the human race, who would not see that new life would be quickened among the London clergy, and periodically more light and action be infused into Sion College?"

In another letter on the same subject, he remarked—

"It is like Churches, the clergyman who has not a festival now and then, for a new start, is not missionary, to say the least."

I can remember my first visit to the College when it was at London Wall, and our walking round the Library with the Rev. W. H. Milman, the Librarian, for whom my husband had great affection. I have before me a post-card from Mr. Milman written to him when he was Dean in 1900—it begins, "*Decane et amice mi optime.*"

My husband was elected on the Court of Sion College in 1895, and it was a great happiness to him when, on one occasion, he received the votes of all the members present at the annual election, for he always retained the "love of love" mentioned in his early verses, and he thought of Sion College as his "one little ewe lamb," which had been his delight ever since he came to London.

He was elected President in 1901, and among the Lectures held during his Presidency were one by his old friend the Rev. William Hudson, on "The Leet jurisdiction of Norwich" in mediæval times, and another by the Rev. M. J. Bacon, who wished to give us "an enthusiasm for balloon voyages." What the newspapers described as his "race with death," on the night in November about 1900, when there should have been meteors and they did not appear, was most vividly described, and the photographs of snow clouds taken from above were wonderfully beautiful.

On another occasion the administration of Holy Baptism was the subject of discussion, led by the Bishop of Stepney (now Archbishop of York). Two questions I well remember. The Rev. R. R. Dolling asked: "Do the Church of England clergy *love* their people?" Another priest said: "What need is there to ask the parents more than, 'Do you wish to give your child to Christ?' " Prebendary A. J. Ingram emphasized the need for children to be confirmed in their own Church.

The College now stands on the Victoria Embankment close to Blackfriars Bridge. It is full of "light and action" to-day, being the place where many Lectures and Meetings are held, and sometimes receptions and dinners among the Fellows and their guests. At these my husband liked to have composed a Hymn or Latin translation which he could offer to the President and each guest.



Photo by

'W. Bat'ye.

WILLIAM WALLACE, D.D., LITT.D.

Portrait taken about 1905.

Wallace is wearing his badge as Past President of Sion College.

The Library, the most handsome room in the building, is in constant use, with its greatest treasures in manuscripts and early printed works always to be seen.

The name and crest of each President is placed in one of the windows of the Hall as his year of office closes, and Dr. Wallace's "Pelican" appears next to the arms of Prebendary Blomfield Jackson.

In the portrait at the beginning of this chapter my husband is represented wearing the Past President's badge, which is a reduced copy of the medallion on the original gold chain. This shows the Good Samaritan, and bears the command, "Vade, et fac similiter."

The two main Functions given to the College by its founder, Dr. Thomas White, were—

"To maintain the Truth, and Love in conversing together, among the Members of the College."

And my husband was so glad to be allowed to help in carrying out this aim.

CHAPTER XII

SOME INCIDENTS OF WORK

“ For Christ to learn—for Christ to teach—
His Cross in view, His Word in hand,
Up, fellow soldiers, mount the breach,
Be true to Church and Fatherland ! ”

ARCHBISHOP PLUNKET.

WE were greatly helped in our teaching by the Day School Teachers, many of whom had been reared by us. It was a great loss when the pupil-teacher system came to an end, for we had been able to put the teaching vocation before the best boys and girls as a lofty aim, and all were the better for the additional training which they received, even if, as sometimes happened, they were not able to pass all the Government examinations, or, through home circumstances, were obliged to look out for higher pay as clerks.

Mr. Battye, who succeeded his Carnarvon College friend as Head Master twenty-five years ago, has just entered into rest.¹ Practically all his old boys joined the Army or Navy at the beginning of the war. They came to see him when on leave, and wrote to him constantly. Especially were they glad to receive from him the Old Scholars' Union Card, with the motto, “ Duty, Faith, Honour,” the text “ Let us not be weary in well-

¹ August 17th, 1916. His successor is ably carrying on his work.

doing : for in due season we shall reap, if we faint not," and the verse—

“ Like a mighty army
Moves the Church of God ;
Brothers, we are treading
Where the Saints have trod ;
We are not divided,
All one body we,
One in hope and doctrine,
One in charity.”

A stoker in the Royal Navy wrote to me, “ I think a lot of the hymn and the text which you chose for the ‘ Old Scholars’ Union Card.’ I don’t think any one could have chosen any better.”

“ Mr. Battye taught us to care about the things that matter, by his very presence amongst us,” writes another scholar, now preparing for ordination.

Lately a tall soldier in Scottish uniform came to the School and asked for Mr. Battye. The present Head Master told him that Mr. Battye had passed away and he was his successor. The young man did not say a word, but turned away, looked upward, and saluted.

Mr. Battye was for twenty years a member of the London Diocesan Conference. During a discussion on Purity, he described his teaching of the Marriage Service to the elder boys, and this was strongly approved by Bishop Creighton, so, when Prebendary Reynolds was bringing out his Handbook for Teachers on the Prayer Book, he asked for Mr. Battye’s Notes of Lessons on Marriage, and inserted them in his book. My husband revised these Notes, and they will be found to be very characteristic of him.

Every morning the boys read the daily Psalms, changing these in Lent for the 51st Psalm, said or sung kneeling, followed by the closing prayers of the Communion Service.

This reminds me of a sentence written by my husband about his Lenten Services in 1868 before the Church was built.

“ Perhaps if we cannot make Communion a fixed desire among such people as we have, the most cheering thing is, to find their willingness to be humble, and exclaim, ‘ Have mercy upon me, O God, after Thy great goodness : according to the multitude of Thy mercies do away mine offences.’ We have never forgotten that, ‘ Fast is the spirit’s feast, and Lent the soul’s high tide.’ ” ¹

Shortly before we were obliged to leave St. Luke’s we began a reunion of old girls on the first Monday of each month. They came to Evensong and then to the Vicarage to meet their Governess and teachers, who were delighted to be among them again. The Governess, Miss Bannerman, sent the invitations, and music and talk, with lemonade and cakes, made a pleasant evening.

The school-girls of St. Luke’s are famous for their swimming. They won the Championship Medal for Mile End for five years, the Challenge Cup presented by Mr. Spencer Charrington for four years, and the Shield for learners for two years. They still hold all, as there has been no competition since 1914. The girls show the same enthusiasm as their teachers for this exercise, which is said to be the healthiest of all.

Still the old girls love to spend their afternoons off with Governess in their old school, and I have happy letters from Miss Bannerman telling of meetings with the elder ones who have winsome babies to show to her with pride.

The Infants’ Head Mistress has been with us since

¹ One of the Mothers kept her Prayer Book open on the table at Ps. li. while she was doing her daily work.

her pupil-teacher days. She was then an "admirable" student, and now shows great sympathy with young children.

The explanation of the Creed from the seven-year-olds, and the repetition of "Texts for the Church's Seasons"—a tradition in the School dating from 1880—are a happy feature.

At my visit to the Schools on St. Luke's Day, 1917, the Head Mistress showed me a dear little boy who stood with his hands together and eyes closed all through the air raid and was "not a bit afraid."

Both Head Mistresses are L.L.A.¹ of St. Andrews University, and wear cap and gown at the Prize-givings.

My husband took great interest in the Church History Society in the *Monthly Packet*, conducted by Miss Anderson Morshead, who wrote as "Bog Oak," and he liked me to answer the four questions set for each month's study. The course lasted eleven years, and gave a splendid education in the History of the whole Church from the time of the Apostles to the nineteenth century.

Before this study closed, St. Luke's Branch of the Diocesan Church Reading Union was formed. The Reading Union began in 1890, and in 1893 we sent in four candidates for the Church History subject.

From this time for twenty years the Reading Union was a leading object in our work. "You make it useful in your parish," said Bishop Creighton to my husband, and it has been fruitful in intelligent Churchmanship. For instance, one of our old scholars read a paper to us on the Churches of East Anglia, with lantern slides, recalling its conversion by St. Felix and the monk Fursey. Another lad, when quartered at St. Alban's during the

¹ Lady Licentiate in Arts.

present war, wrote to me full of interest about it being the scene of the martyrdom.

In 1904 one of our senior members passed in seven subjects.¹ A friend wrote to me that as long as English girls pursue such studies, there is good promise for the nation.

Our teachers and elder children in the Day Schools liked the study for examinations, and the pleasure of receiving the beautifully engraved certificates from the Bishop of London himself. Our party of successful candidates grew, till we were known as "The Wallace Collection." We always had some young men among us, and the school children were very happy when in 1911 two hundred of them gained five hundred and fourteen passes in Old and New Testament, Prayer Book, Church History, and Foreign Missions. Church History has been taught to the boys and girls for many years, and has always received the mark "Excellent" from the Diocesan Inspectors, who have for the last two years given to it a double-sized E in the Girls' Department—the children are so keenly interested. We liked them to know that "there was a Church before these latter times."

Dr. Wallace loved the School Children's Services on the "Days of Religious Observance," for which the London County Council allows twelve half-holidays in the year. These Services were usually Mattins, beginning with the Confession in which all could join, as they could also in the Lord's Prayer, and in the

¹ These were (1) Holy Scripture, Isa. xl.-lxvi. and the narratives of the Passion and Resurrection; (2) the Occasional Offices; (3) Church History of centuries six and seven; (4) English Church History, 1648-1702; (5) Major Turton's *Truth of Christianity*; (6) the Old Testament in the light of the historical records of Assyria and Babylonia; (7) Foreign Missions.

Responses to the Versicles. This "all joining in" is what keeps a congregation "well in hand," if I may use a teacher's expression, and is far more useful for Public Worship, especially for a Children's Service or Church Parade, than a succession of Collects recited by the Priest alone.¹ The "pious drill" of the Church, which was so much admired by an American Congregationalist Minister, is taught by the Services of Mattins and Evensong, never to be forgotten—kneeling for confession and prayer, standing for praise, and sitting at His Feet, as Mary did, to listen to His Word.

The Venite, or some other Psalm, followed the aspiration, "The Lord's Name be praised," then as a Lesson, a few verses from the Epistle for the Day, read from the Chancel steps; the Te Deum to the three single chants in the Cathedral Psalter; the Gospel for the Day, followed by the Benedictus, or else immediately by the Creed, with the rest of the Service to the end of the Third Collect, which was always said in unison. The Hymns and Chants were often practised in School during the Scripture Lesson the day before, so that the worship offered in Church might be intelligent and spiritual. After a short address, the children brought their little offerings to the Chancel steps, where two choir boys stood to receive them. These alms were always given to Foreign Missions, and thus the children's interest in extending the Kingdom

¹ Since I wrote this, I have read notes of a sermon by the Rev. Canon Hannay, who was home on short leave from his chaplaincy at the front. He said: "There is an extraordinary emotional response waiting for any man out there who will offer these men the service, the liturgy, the words and the ritual of the Church. Wonderful it was to hear the men's response to words long familiar, if forgotten: to stand in a room and say, 'Give peace in our time, O Lord!' and hear the deep-throated, 'Because there is none other that fighteth for us, but only Thou, O God!' There is something about the Church wherein these men recognise her motherhood."

of Christ was kept up. Sometimes they were sent to the General Fund of S.P.G., but often some special object was suggested, such as: Rooms for Christian Students at St. Columba's College, Hazaribagh (Dublin University Mission to Chota Nagpur); red cassocks for the choristers there; a Processional Cross for Chitarpur to head the procession of Indian children from their orphanage to the village Church. This Cross produced a great impression on our children's minds, as they were able to see it before it was sent to India.

Lately the St. Luke's children marched out from Church singing a recessional hymn, such as, "Who is on the Lord's side," or, "We are soldiers of Christ," the latter to a special tune composed by a former chorister, E. J. Bartlett. The choir led, preceded by the Cross, then followed a banner bearing on it the Pelican; after this the boys and girls. These went out at the North and West Doors respectively, while the choir continued the hymn in the Chancel.

Sometimes the Service was a Celebration of the Holy Eucharist, before which Dr. Wallace would show the Chalice and Paten to the children, in order to explain to them the nature of the Service. The teachers and confirmed children then communicated.

On Ash Wednesday there was Litany or Commination, with the hymns, "Forty days and forty nights," and Dr. Wallace's own hymn on the Decalogue—"The Rule of Life."

Ascension Day was marked by the infants singing their Antiphon, "Ye Men of Galilee," to a Gregorian tone, or by their reciting Psalm xlvii. with folded hands, and a clear enunciation to which it was a delight to listen.

To make the children understand how our hearts and minds can be in Heaven while our bodies are here on

earth, Dr. Wallace reminded them that while they were in school, their love and their thoughts could be with their mothers at home without neglecting their school work.

The following account of the Dedication Services of 1882 was written by my husband, and is an illustration of interest aroused in the Foreign Missionary Work of the Church.

“ St. Luke’s Day, the 18th of October, must now be well known to the inhabitants of the parish in Stepney called after the Evangelist St. Luke. Many indeed of the streets of the district have been built since the erection of the Church, thirteen years ago, and new inhabitants have constantly been coming in, but that has ended now.

“ As the efforts to make known St. Luke’s Day, St. Luke’s Church, St. Luke’s Schools, have been yearly increased and accumulating, the name St. Luke, which it was a difficult matter to make such a population even think about, may fairly be said to be impressed on most of their minds, and many of their hearts. Every day for thirteen years, the bells have invited the people to service, and every St. Luke’s Day numbers of parents have seen their children full of joyful anticipation, and have responded to the invitation to celebrate the day with prayer in their parish Church, and this year more than ever.

“ The weather of Wednesday, October 18th, was not very favourable, but this was only a difficulty to be overcome, and the attendance at early Communion, at the Schools for prize-giving in the afternoon, and at eight o’clock for Evensong, was very satisfactory.

“ The Church was, as usual on Dedication Day, decorated with many plants and ferns of home and foreign growth, a matter most happily alluded to by the Bishop of Honolulu, who preached at the evening service. ‘ You have,’ he said, ‘ adorned your beautiful Church with these ferns which grow in our Pacific Islands: they show you that the work is one, the consecration of all souls, here and there, to the service of God.’

"On this St. Luke's Day, a great addition to the ornaments of the Church was made by the gift of a new lectern, an eagle of solid brass now used for the first time. 'I thought,' said Mr. Krall, who made the lectern, 'that our Eagle would swallow up any church such as I had conceived, but this Church is like a cathedral; the Eagle is only a part.'

"And when the text was announced, taken from the Lesson appointed for St. Luke's Day, 'My Word shall not return unto Me void, but it shall accomplish that which I please,' who could not feel the faith and desire that the Word of God read from this new lectern might be profitable to many souls?

"'When some time ago I addressed you,' said Bishop Willis, 'I told you of a burning mountain in Hawaii. If you had seen the flow of lava on its sides when it first cooled, you would have thought the whole land must remain for ever a barren wilderness. But it is not so. The rain comes down and softens the lava, the winds and birds bring seeds which fall into the crevices the rain has made, and grass, plants and trees gradually spring up. So the text describes the effect of the Word of God.'

"For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall My Word be that goeth out of My mouth.'" The work of the Church,' continued the Bishop, 'is eminently a patient work, and little trust can be given to emotional results. These are like the action of our tropical rains—a bare surface is covered with green grass by even two days' rain, and presently the sun withers this sudden growth away. "The husbandman," says St. James, "waiteth for the precious fruit of the earth, and hath long patience for it.'" The collection amounted to £4 15s., making with that after Easter, £10 for the Honolulu Mission."

On the Sunday in the Octave, the Rev. P. J. Richardson, Dr. Wallace's first colleague, preached on, "My

sanctuary shall be in the midst of them for evermore," saying that from St. Luke's writings we could discover how he would wish to see such a Church as St. Luke's employed—for prayer, for praise, for preaching the Gospel to the poor, and catechising the young, for baptisms, absolutions, and communions—because St. Luke's Gospel and the Acts illustrate these especially.

The Universities Mission to Central Africa was not forgotten. On Tuesday the Rev. W. H. Penny gave a lecture with diagrams at the School, and on October the 25th, the Octave of St. Luke's, which Dr. Wallace always tried to devote to Foreign Missions, Mr. Penny preached in Church, and the collection, the second during the year, was given to Zanzibar in remembrance of Bishop Steere, who had himself preached in St. Luke's on May 7th only a few months before his sudden death.

The following extracts are taken from an account of a Sunday Evensong by an " Outsider " under the heading, " News of the Churches," in one of the East End papers, 1886 (10th Sunday after Trinity)—

" St. Luke's, Burdett Road. This is one of the largest ecclesiastical buildings in the East of London, being capable of seating one thousand people on the floor, there being no galleries, although the Church has very lofty proportions. Opened in 1869, it was intended for the dense population with which it is surrounded, and amongst which it has done good work for the last seventeen years.

" The seats are plain and uniform throughout, and all are seemingly free. The chancel is of noble proportions, the choir being raised three steps from the floor of the Church, whilst another broad flight of steps ascends to the altar. The bell, calling people to Church, is rung from the choir in presence of the assembling congregation. . . .

" There is a fine sweet-toned organ, which is played

with much skill and judgment by Mr. Cater, who never makes it obtrusive, whilst it is always effective.

“ Previous to the commencement of the service, the Rev. William Wallace, Vicar, whose venerable and cheerful countenance is like a ray of sunshine amongst his people, was busy in the Church, putting the children in their places, and having a kindly word with each. He had been away for his holidays, and had a hearty shake of the hand and a few cheering words for every member of his congregation, as he went amongst them, distributing books. Nor was this greeting all on one side, for he was heartily welcomed by the people, who love their Vicar for his many good and kind qualities, shown to them not only in Church, but in their homes.

“ At seven o'clock the procession of choristers emerged from the vestry, the rear being brought up by the Vicar and the Rev. W. R. Thatcher, his curate. The service commenced with the singing of a hymn which was very sweetly rendered, the congregation joining. The service was well intoned by the curate, and the responses by the choir and congregation. The Psalms were sung, and the schoolmaster read the Lessons.

“ The Vicar was the preacher, and founded his text on the Epistle for the Day, 1 Cor. xii. He said that in the Gospel for the Day they had read how Christ wept over Jerusalem when He came nigh unto it, and prophesied its destruction because the blessings showered upon it were so shamefully abused. He found the Temple used as a market, and He turned out those who bought and sold there. . . .

“ In the Epistle, St. Paul told them he would not have them ignorant of spiritual gifts. . . . (‘ All these worketh that one and the selfsame Spirit, dividing to every man severally as He will’).

“ From the words of the Apostle the preacher delivered a most earnest, and in some places, most impassioned address. He stood at the top of the choir steps, but occasionally he would come down from them into the body of the Church, and he enforced his arguments and



CLERGY, CHURCHWARDENS AND SIDESMEN.

Group taken about 1890.

his lessons as much almost by gesticulation as by speech. With a rapid utterance, but with frequent impressive pauses, the Rev. gentleman spoke extemporaneously for over half an hour, and was listened to with the closest attention, even the children being kept awake and out of mischief.

"During the collection the grand evening hymn, 'Abide with me,' was sung, and then the Vicar pronounced the Benediction in a most impressive manner from the front of the altar. The congregation retained their seats" (places) "until the choir had re-entered the vestry, where the Vicar, turning round, said, 'The Lord be with you.'"

The choir used to give the response, "And with thy spirit," and my husband liked the congregation to join, often adding, "God have you all in His safe keeping." Then he would shake hands at the door, with a friendly word for each.

GOOD FRIDAY

The Meditation on our Lord's Seven Words from the Cross was held by Dr. Wallace at 3 p.m. on Good Friday. It was a very beautiful and devout Service, and his face seemed changed, as he used to tell us about St. Stephen, "What made his face as an angel's? Because he was full of the Holy Ghost."

The Hymns were very easy to sing. They are given here, because in most Churches such difficult ones are chosen—

"Sweet the moments, rich in blessing."

1st Word. "Forgive them, O My Father."

2nd Word. "O Thou from Whom all goodness flows" (Tune 176).

3rd Word. "O come and mourn with me awhile."

4th Word. "O help us, Lord."

5th Word. "Jesu, Lover of my soul."

6th Word. "See the destined day arise!" (Tune 105).

7th Word. "The sun is sinking fast."

In the early days of St. Luke's, the Prayer Book Litany, or Litany of the Passion, was said each hour from 6 a.m., the first services often taken by a layman; but Dr. Wallace took the 10 a.m. Service himself, as well as Mattins at 11 a.m., when he preached.

After Evensong and Sermon we used to sing the Compline Psalms.

The following Prayer is one which he always said himself, kneeling on the chancel steps—

AT TIME OF CRUCIFIXION

“LORD, Thy Cross is high and lifted up,
I cannot in my own strength attain to it.
But Thou hast said—

‘I, if I be lifted up,
Will draw all men unto Me.’

Draw me, O LORD,
from my sins to repentance,
from darkness to faith,
from the flesh to the Spirit,
from coldness to devotion,
from weak beginnings to perfect ends,
from smooth and open ways, if it be Thy Will, to
higher and holier paths.

Draw me,
from fear to love,
from earth to Heaven,
from myself to Thee.

And as Thou hast said—

‘No man can come unto Me, except the Father Who hath
sent Me draw him,’

Give unto me Thy Holy Spirit,
Whom the Father hath sent in Thy Name,
so that in Him and through Him, I, being perfectly drawn,
may hasten unto Thee, and go out again no more for ever.
Amen, LORD JESUS, Amen.”

In 1887, Queen Victoria's Jubilee, we were in a difficulty about the Government Inspection of the Schools, which was fixed for the week after Jubilee Week. On this the School Grant for the year depended. So we gave a whole holiday on the actual day of the Jubilee, June 21st, keeping the school open every other day but charging no fees for the week. Then a notice was given to the children that, "At the end of Inspection week, July 1st, Mrs. Wallace and friends will give a breakfast to all who have been 'Never Absent' in Inspection week." This big breakfast was a great success. It consisted chiefly of sandwiches and tea, and a fine Memorial Card was given to each child. Service in Church, as far as I can remember, preceded the breakfast.

February 15th, 1890.

CHURCH SCHOOLS IN THE EAST END

(By our Special Commissioner)

From Pall Mall Gazette

"Some of the best schools in the parish (of Stepney) are those of St. Luke's, Burdett Road, where education is a speciality of the vicar, the Rev. Dr. Wallace. . . . He simply revels in his schools, as any one who saw the entertainment on Thursday night could testify, and is the idol of the children. Perhaps his simple record of what he has done will give a fair idea of what work the Church has effected for education in the district—

"The National Schools (so called from their connection with the National Society) were, by the aid of the Bishop of London's Fund and friends, built in 1872.

"As the East Ward of Mile End was the most open ground, sites were soon bought by the School Board both in the East Ward and closely adjacent to it. So Ben Jonson, Single Street, and South Grove Schools were erected, and St. John's Board School, Limehouse, much

enlarged; also Dr. Barnardo's free day schools were opened, immediately opposite to the National School.

"This made it a difficult matter to keep up St. Luke's Schools, but it became more possible to make these schools of the nature of a family, and this feature has always continued. The vicar's wife (Mrs. Wallace) qualified herself as teacher by obtaining the Government certificate, and for nine years taught five hours daily, receiving no salary. Almost every boy in the parish has been taught by her, as, since she discontinued the assistant's place, she has taught the Scripture to the lower standards of the boys every morning for the last five years.

"The pupil teachers, especially in their religious knowledge, have been all along the chief concern of the Vicar; and when it is stated that out of each 100 pupil teachers in the Stepney Rural Deanery, when the diocesan examinations first began in 1872, about 64 failed to pass, it was necessary to regard this point. Now, the Rural Deanery stands well in this particular.

"The following statistics of the teachers from St. Luke's, Burdett Road, since the commencement, are remarkable—they read like the record of a training college, not a National school in East London. In all there have been, at admission and at certificate, whether as 'trained' or 'acting' candidates: First-class certificates 24 (in religious knowledge, 14; in secular, 10); and second-class certificates 28 (in religious knowledge 16; in secular 12).

"All this work with the teachers has told on the results of the religious teaching of the children.

"The numbers of the children have varied, going down on the erection of a new Board school, and then they rose again, keeping all through about 100 boys, 100 girls and 200 infants on the books. The expenses have gradually somewhat increased, and have called for some extra help from the friends of the schools. . . .

"The whole tone of the schools is excellent and friendly. Mrs. Wallace, having obtained the drawing certificate and the diploma for cooking, has given the benefit of these in voluntary teaching for many years."

In 1883 the Central Agency for Foreign Missions was begun in order to make it possible to transmit direct to the Bishops of over-sea Dioceses any special funds for their work. At this time the Society for the Propagation of the Gospel did not feel able to undertake the duty, so the Rev. W. J. Butler, then Canon of Worcester, with others formed this Agency, of which Dr. Wallace was Honorary Treasurer. Thus an acquaintance was formed between my husband and the Canon, who was also pleased that I had taught voluntarily in our Day School.

This led subsequently, after Dr. Butler became Dean of Lincoln, to Dr. Wallace being asked to preach at the Nave Service in Lincoln Cathedral on the 2nd Sunday after the Epiphany, 1893. The Dean's kind invitation to us both to stay at the Deanery from Saturday to Monday is a most happy remembrance to me. To be with one whom I so much venerated, and also to go round the Cathedral under his guidance, was a great privilege. After the visit to the Cathedral we saw in the cellar of a house the bases of the columns of the Roman Forum still standing in their original place. Near this is the arched gateway which formed one of the entrances to the Roman city.

My husband's sermon was adapted from his degree thesis on "Christ in the Psalms," and Mrs. Butler noticed how appropriate was the Hymn, "Hail to the Lord's Anointed," which happened to be sung that evening—a paraphrase of the 72nd Psalm.

On the Saturday evening Precentor Venables came to the Deanery. Dr. Wallace was speaking of the Hymn, "Lead, kindly Light," which he had recently translated into Latin, and remarked that, after Dr. Newman's secession it had been published under the heading "Grace of Congruity." The Dean could see no sense in this, but said that he disliked the hymn as being subjective. The

Precentor suggested that no hymns were more subjective than the Psalms.

“But in the Psalms it is Christ Who is speaking,” replied the Dean, thus stating what was to be the very point of Dr. Wallace’s sermon on the morrow.

Mrs. Butler’s remark, “I see that you have set yourself to work out problems,” led Dr. Wallace to send to *The Times* a letter headed, “An East End Church Problem,” which appeared March 30th, 1893, in which he says—

“The parish is now all built upon; the census is 8628; about six families keep a servant; all work, and abject poverty is rare. Always the same services have been used, the Sacraments and other rites made part of the open service, and no restriction as to their use on any day or hour. All are frequent, constant, and with the sense of common instruction and prayer. The services are: Two Communions every Sunday at 8 a.m. and 11.45, with Mattins and Evensong; one Communion every Holy Day at 7.30 a.m., and on some other occasions; daily Evensong at 8 p.m. Baptisms and Churchings in any and every service. The conduct of mothers and friends is now almost always worthy. Zeal to show in this act the Church as a House of Prayer has done the work of a temperance meeting. The rank of the families concerned is shown by two facts. The offerings of 382 mothers churched were £5 10s. 7d.—that is, 3½d. each. The occupations of fathers of 329 persons baptized are given thus: General labourers 83; at docks, 20; car, omnibus, horses, 32; printers, 4; furniture, 10; in iron, lead, tin, tanks, barrels, 29; painters, 13; in wood, brick, slate, 19; in fish, flesh, vegetables, 21; in rope, canes, leather and packing, 17; boot trade, 7; coal, gas, fire-wood, 20; stevedores, sailors, 13; brewing trade 3; various—clerks, foremen, engine-driver, barge-builder, and, for once, pauper. The occupation of four fathers is not given.

“‘Mores, et studia, et populos (non prælia), dico:
In tenui labor; at tenuis non gloria.’”

“Daily Evensong.—Leaving out of count Sundays,

Good Friday, Harvest and St. Luke's Day, this office was said on 311 days; the whole attendance was 4239, and daily average 13·6. This use of the Church is most effective for instruction and worship; the average varies—the highest in 1890 was 19·9.

“Communions. — Celebrations average 144 yearly. Persons receiving in 1892 were 2483; of these, 1261 men, 1222 women. Every week 48 persons receive.

“Confirmation is a difficult point, more with parents than children; in 1892 thirty-four were confirmed, of whom 20 were men, 14 women. The order and reverence of East London confirmations constantly improve.

“The Yearly Expense.—That connected with fabric and all services of the Church was in 1892, £75 (Churchwardens' account). The schools are without fees, and cost £100 voluntary subscriptions a year; they are a great source of good manners and conduct in the parish. West End friends provide a parish nurse; the Bishop of Bedford's Fund, a lady visitor. . . .

“Such are the gifts and services rendered to this parish, one out of many founded of late years in East London.”

I have a printed report of the parish Nurse's work from June to August 1889. Her visits and dressings, which were most useful, were chiefly maintained through the kindness of the Rev. S. A. Thompson Yates, and since she left, the East London Nursing Association has carried on this work.

For several years about 1888, Dr. Wallace was a member of the Board of Guardians; it took time, but it was happy and useful work which he enjoyed. He always bought sweets for the children on his way to the Workhouse.

In February 1894, Dr. Wallace sent to *The Times* a record of twenty-nine years East End work enclosed in the following letter, which is interesting—

“It shows *how constant* (contrary to usual thought) the work of the East End may be. I am speaking now to the same people as I was mixing among at the first;

the classes above them are off to Snaresbrook, etc., but these I have to do with only vary from street to street.

"We do it all among ourselves. Messrs. Charrington, M.P., and Firm are Managers since the Schools were built in 1872. The teachers with two exceptions are *reared* at the school. We *use* the People's Palace, Coopers' and Coborn Schools—everything. We are a parish with only six persons keeping a servant. We have now four clergymen from among the teachers and choir. We make use of Church Reading Union, St. Andrews University L.L.A., St. Augustine's Canterbury, Scholæ Cancellarii at Lincoln; and we are all as happy as the day is long, *and we cost nothing*.

"The Rev. W. R. Thatcher, Curate, is *just* appointed on Friday, Chaplain to St. George's-in-the-East Infirmary; he will carry St. Luke's work down there.

"Surely if a *column* is often given to a theatrical account, this letter might be for once accepted for *The Times*—for it is the *very body* of the times down here.

"I am, your grateful and dutiful servant,

"WILLIAM WALLACE, D.D.

"Vicar of St. Luke's, Burdett Road."

He loved to go about the parish speaking to any whom he met. When he first came, he had made up his mind that as soon as he passed the Obelisk (now Clock Tower) which marked the boundary in Burdett Road, he would do "a good turn" to some one in the parish, and always his conversations would end with "God bless you." Shortly before we left St. Luke's he wanted to go round the parish with a clergyman who was helping him for a time. Leaning on his arm, he was able to walk along Alma Road to Bow Common Lane, and there, among the little crowd who were listening to his talk, was a middle-aged mother whom I had taught as a child in one of the rooms in St. Luke's Church House before we were married or the Schools were built, and a man who said with respectful affection, "I remember him when I was a little chap."

No one who met my husband ever forgot him, and all felt the better for being in contact with him. He used to remark how people's faces got nicer as he spoke to them, and this was quite true, although he would sometimes keep them a good while until this result was gained. "He takes you by storm," said the Rector of one of the City Churches. Dr. Wallace *thought* very rapidly, and this made his reasoning sometimes difficult to follow, which led the same Rector to remark: "You may not understand all he says, but he always votes right!" "I do not want them to understand," he would say to me. In "always working at foundations" he would wish to undermine foundations which were dangerous in their tendency, and he would rather leave the thoughts to work, than explain them too clearly.

The following are some extracts from Dr. Wallace's report to the East London Church Fund in 1900—

Difficulties.—Indifference and a poor idea of what attendance in Church Assemblies implies and means. "I am in the midst of you." So something of the spirit of insolence mars all.

General moral condition.—I think they have a stronger feeling that—"notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral"—than might be thought, and the Church has something to do with this.

Other matters.—If Confirmations were allowed to be arranged by each parish it would help the Missionary position.

Fees for Marriages.—I reckon that the fees are not for marriage, but for doing Registrar's work—viz. Banns before, and Four Certificates after, the specific Church action of Holy Matrimony. I think Bishop Browne's arrangements about marriage might have—if kept to, for the people were learning fast—done excellent service, but it makes us always to be appearing as talking about residence and fees, instead of, "Have you read the

Service? Why does any one come to Church for Marriage and not go to the Registrar? " I see no reason for reducing the fees, I think the Registrar charges quite as much.

A gift to the Church in December 1904 gave my husband much satisfaction. It was a Choir Badge in the shape of a Triangle worked in gold with a cross suspended from it bearing the inscription, " We praise Thee, O God," and on the reverse side the name of the Donor, who wished it to be worn for a year by the best boy in the Choir, and to be handed on to another lad on the Sunday nearest to Dr. Wallace's birthday, the Feast of the Holy Innocents, December 28th. At the same time the boy who gave up the badge was to receive a book. The following words were written in this gift by my husband in 1907.

WE PRAISE THEE, O GOD.

This Book is given by

JOHN H. LOUDEN

Donor of the St. Luke's Choir Badge (Dec. 1904)

To

JOSEPH WARREN

Who has worn the Badge with
much credit during the year

1907

This Book will be an Incentive
to J. Warren to sustain the Services of the Church

TO THE GLORY OF GOD.

(Signed) WILLIAM WALLACE, D.D., Litt.D.

*St. Luke's, Burdett Road,
Dec. 28th, 1907.*

St. Luke's Cricketing Team was a very successful one, and now it is a great pleasure to hear from a Sergeant in the Bermuda contingent how it taught him to " play the game," and also how to obey. He writes: " I am in France, trying to do as I did for St. Luke's at cricket, to win and win well."

CHAPTER XIII

TRINITY COLLEGE REVISITED

"Old friends, old scenes, will lovelier be,
As more of Heaven in each we see :
Some softening gleam of love and prayer
Shall dawn on every cross and care."

Morning Hymn, KEEBLE.

In 1889 my husband went to Dublin to take his B.D. and D.D. degrees, and that was my first sight of the Irish capital. The General Synod was sitting, and it was delightful to have the opportunity of listening to a discussion in which the Provost of Trinity College, Dr. Salmon, and Bishop Alexander of Derry took part.

We visited Trinity College Library under the guidance of Dr. Abbot, the Librarian, my husband's contemporary at College, and dear friend. Some lay members of the Synod were inspecting the Books of Kells and Durrow, and we shared in the information given to them about the "trumpet" pattern, the interlacings which, however intricate, are never at fault, and the beautiful colouring, vivid as when it first left the hands of the Illuminator.

In the Museum of the Royal Irish Academy we saw St. Patrick's Bell, the Ardagh Chalice, and the Tara Brooch, with other treasures, now open to all visitors in the National Museum.

Canon Moore of Middleton was attending the Synod, yet he made time to be present at every act required, both English and Latin, for my husband's degrees. The

English Theses were delivered in the Chapel, the Latin in the Examination Hall. As we were crossing the quadrangle after the delivery of one of the Latin versions, Dr. Gwynn, the late Regius Professor of Divinity, remarked to me, "We do not often have such Sermons as these here." He allowed the treatise on "Christ in the Psalms" to be dedicated as follows—

ALMÆ MATRI

ET SUO AMICO

JOHANNI GWYNN

SANCTÆ THEOLOGIÆ PROFESSORI REGIO

HANC CONCIONEM AD POPULUM

ANNO MDCCCLXXXIX HABITAM

D.D.D.

GUIELMUS WALLACE

It was a great happiness for me to sit on the daïs of the Examination Hall next to Canon Moore when the degrees were conferred by the Vice-Chancellor, and to be conducted by Dr. Stubbs to tea in the Fellows' Common Room. "I brought him into this place," said Canon Moore, "and now I seem like taking him out."

My husband was asked to dine in Hall and to say the College Grace, as he had done so often before, in his scholar days, always repeating it to himself while ascending the steps of the dining-hall lest he should make a mistake. He loved to repeat this Latin Grace at the annual T.C.D. dinner in London, always thanking God for the Benefactors of the College from "Elizabeth Regina" to the present time.

To return to Dublin. We were present at the revival

of S.P.G. in the University by a Meeting held in the Board Room over the Gateway of the College. The principal speaker was the Rev. G. A. Lefroy from Delhi, now Metropolitan of India. He spoke of the want of balance in the minds of Indian students who would write an essay in College, correctly describing the causes of an eclipse, and then, on returning home, offer sacrifices to appease the monster who was supposed to be devouring the moon.

The Primate, Archbishop Knox, humorously referred to the "boyish" and "Methuselah" aspects of his own character to which allusion had been made by other speakers. Bishop Robert Gregg of Cork illustrated the "open door" for Missions by showing a letter from Japan bearing a *penny* stamp which he had just received from Bishop Bickersteth of South Tokyo; while Bishop Alexander of Derry spoke of the "glorious knight-errantry" of a missionary career, and urged the students to respond to the call with all the enthusiasm of their young hearts. Archbishop Plunket of Dublin said that though he loved the Church Missionary Society, he had a warm corner in his heart for S.P.G., and, when the Synod was over, and other Bishops had gone back to their dioceses, *he* would always be at hand to encourage and help their meetings by his presence.

It was an exceeding joy to my husband thus to revisit his "Alma Mater," and to feel that now, having finished the buildings at St. Luke's, and having a little money of our own through a legacy left us by a relation, he could show his gratitude to the University which had done so much for him. After this time he felt delight in making some benefaction to his College nearly every year, sometimes merely a set of books or a picture, such as an engraving from E. M. Ward's painting of Oliver Goldsmith

playing his flute to the villagers, and a collection of views of the College bound with a fine design of shamrocks on green leather. At other times a sum of money for aid to students in the Divinity School preparing for Holy Orders.

When in 1898 we went to Marburg to attend a "holiday course" of Lectures for the sake of my niece and a school friend, among the lectures we attended, one was by a celebrated actor who recited "The Erl King." Five different voices were needed, he said, for this one poem. My husband then felt how useful some such training in voice production would be for the Clergy, so while he was the guest of Dr. Salmon for the Scholars' Banquet in 1899, he had a conversation with the present Archbishop of Dublin, then Archbishop King's Lecturer, on the subject. "It is most important," said Dr. Bernard, "I always listen to the Divinity Candidates' reading myself."

Dr. Wallace then mentioned his idea of endowing a Lecturership for "instruction in voice-production, and reading the Services," to the Provost, Dr. Salmon. It received his warm approval, and he at once proposed to add to the endowment which my husband felt able to offer, and resolved that the title should be, "The Wallace Divinity Lecturer."

The Provost was determined that this appointment should not mean merely a teacher of elocution, and that it was not so is proved by the fact that the first Wallace Lecturer was afterwards in addition Professor of Pastoral Theology.

My husband was deeply gratified when Dr. Bernard sent him the letter of a father whose son had suffered from an impediment in his speech, which threatened to make him unfit for Holy Orders. The father was full of

gratitude because, through the pains taken by the Lecturer, his son was able to read the Lessons clearly and distinctly to the edification of all who heard him.

Dr. Wallace used to say that all the clergy should read in the Book of the Law of God distinctly, "by pronouncing every vowel and every consonant,"—give the sense, "by minding the sense stops,"—and cause the people to understand the reading, "by making it part of themselves and then giving it out to others." "I have been thinking of Dr. Wallace's advice all the time I have been reading the Lessons," a young priest once remarked to me as we walked home from Evensong.

It was during his visit to Dublin for Trinity Monday 1899 that my husband presented a collection of his Poems and Translations for the Litt.D. degree. He styled them: *Carmina: Reliquiæ Ineuntis: Studia Provectoris Ætatis*.

Soon after his return to London he received the announcement that the degree would be conferred on him at the Summer Commencements of that year 1899. As he was leaving Dublin, Dr. Tyrrell, the Regius Professor of Greek, said to him: "Remember, you are not to call yourself Lit.D., Doctor Literaturæ, a degree made in Germany, and doubtful as to its Latinity. Cambridge gave that degree, but we follow the Oxford degree, 'Doctor litterarum bonarum,' and now Cambridge is bringing in the second 't.' You are not a Doctor of Literature, but of Belles-Lettres."

"And what is the difference?" my husband asked.

"Oh, a doctor of literature might edit a play of Shakespeare for the Oxford or Cambridge Local Examinations, but a Doctor of Belles-Lettres *makes* literature."

The Board graciously returned the fees, the degree being given *stip. cond.*, so my husband as soon as he arrived in London, ordered the *First Fifty Years of Punch*,

and asked the University if they would accept this for the use of the undergraduates in the new Graduates' Memorial Buildings.

In the Trinity term of this year, 1899, my husband founded the Wallace Exhibition of about £15 a year in the Divinity School, and in 1903 he deposited £600 with the Bursar with the object of aiding any Divinity students to defray the cost of residence within the College during their attendance upon Lectures. He felt strongly on the advantage of residence in College, and when his original gift of the Wallace Divinity School Aid Fund was exhausted, he continued for five years to give £20 a year for the same object. He also added from time to time to the endowment of the Wallace Lecturership, which gave him great satisfaction.

In March 1900 Dr. Bernard wrote: "I think that you will like to know that we selected a very good man as the first Wallace Exhibitioner last term, and that your benefaction will be really useful from the start."

My husband thoroughly enjoyed his visit to Dublin for the Scholars Banquet on Trinity Monday 1909. He sat next to the Vice-Chancellor, Chief Justice Madden, who said to him: "I cannot initiate things in this University, but I can veto them, and I veto the way in which you are eating your dinner."

"Now you are quite wrong," said Dr. Wallace. "I have just seen on the Provost's card: 'One speech—Dr. Wallace—The University.' I thought as I came over in the boat that I might be asked to reply for the Scholars, but now I am to speak for the University, and to eat a great dinner would not be a good preparation."

The speech was a great success. The Rev. Stanford Robinson, with whom my husband was staying, told his mother, "Dr. Wallace has a beautiful voice," and Mr.



[Photo.]

1. 2. 3.

TRINITY COLLEGE, DUBLIN—SCHOLARS.

(From a photograph taken Monday, June 7th, 1909.)

1. Rev. W. Wallace, D.D., Litt D.
2. Most Rev. J. H. Bernard, D.D. (Archbishop of Dublin)
3. The Provost (Anthony Traill, LL.D., M.D., M.A.).

[W. Lawrence, Dublin.

Jellett said, "Any one who could make that speech at the age of eighty, and sixty years a scholar, must be a wonderful man."

He chose as his three points: Observance, Duty, Affection; and began by saying—

"Mr. Provost, you are the Provost of this University, and you are my Provost and I at once subscribe myself, 'observantissimus tuus.'"

"Duty is what is due from yourself to others. The men among whom I live," said Dr. Wallace, "do not think it a sin to drink a pint of beer, but there is not one of them who would not think it an *undue* use of the beer to make themselves drunk with it. So Duty is what is due from us to our University."

"When I come to Affection, I am on my own ground. I am ridiculous for liking everybody. For our College we all have a passionate affection, and I end with the wish, 'Floreat in æternum.'"

He had one more visit to his College in November 1911, for the Opening of the Historical Society, and I shall not forget his happiness in walking through the grounds with me on a very stormy day when we had rather a struggle against the wind. It was on this occasion that he renewed his Wallace Divinity School Aid Fund for another five years.

In the accompanying photograph is shown a portion of the Group of Scholars, past and present, assembled for the banquet of 1909. These "Foundation Scholars" are seventy in number, and enjoy important privileges. The younger men were elected to Scholarships on that day, Trinity Monday. The Women are Non-Foundation Scholars who have passed the same examination. These scholarships for women were established in 1904.

The following verses express my husband's ardent affection for his College, and its friendships.

Alma Mater

“ UNIVERSITAS COLLEGII SANCTÆ ET INDIVIDUÆ TRINITATIS
JUXTA DUBLIN ”

POSTRIDIE FESTUM S. TRINITATIS, MDCCCIC

Æger salutem, nauta domum petit,
exulque cives, visere sic volo
quod limen accepit juventæ
primitias studiique nostri.

O TRINITATI sacra domus DEO,
en rursus adsto. Mater et artium,
fautrix et innati vigoris !
filius in gremium revertor.

jam nota, ut olim, strata perambulo,
ex turre clangor jam strepit et monet ;
ut ante, circumstant alumni,
rarus et accelerat magister.

hic sunt theatrum, campus, et aræ,
his aula, templum, sæpta domestica ;
sed, Mater, heu desunt amici !
nomen et umbra mihi supersunt.

æterna lex est vertere sic vices,
mortale ne quid plus nimio regat.
sint dona mundi cara, solus
Omnipotens DEUS est colendus.

GUILELMUS WALLACE, D.D., Litt.D.

March, 1901.

Trinity College, Dublin, Revisited

TRINITY MONDAY, 1899

The sick man health, the sailor seeks his home,
Exiles their country wheresoe'er they roam;
So longing I approach the threshold dear,
Which saw the first-fruits of my life's career.

O Trinity, House of the SACRED NAME,
Again I am with thee. Mother, rich in fame
And noble arts, and Nurse of thy sons' strength!
Upon thy breast I fall, returned at length.

Now, as before, the well-known paths I tread,
Once more the bell tower clangs; its warnings spread,
And youth flocks round to hear how comrades fare,
And Seniors hurry full of busy care.

Lo, here the theatre, the park, the squares,
Chapel and hall! To rooms once mine repairs
Another footstep. But my friends are gone!
Shadows and names they are. I am alone.

This is the eternal law,—change and decay;
Lest man should trust too much in his short day.
However dear the gifts of earth may be,
O GOD, our soul must worship only THEE.

W. WALLACE.

April, 1901.

Alma Mater

UNIVERSITAS COLLEGII SANCTÆ ET INDIVIDUÆ TRINITATIS
JUXTA DUBLIN

Ἐφριξ' ἔρωτι, περιχαρὴς δ' ἀνεπτόμαν.

Home of my love, haunt of my youth,
I ne'er was false to thee :
Thou hadst my love and virgin truth
Without all perfidy.

I turn enraptured to the gaze
Thy face bestowed on me,
And muse, bewildered, in amaze
That I thy son may be.

My pilgrim-heart for ever turns
With homage only thine.
Its constant taper firmly burns
Before the self-same shrine.

" O TRINITY ! " bond of my soul,
E'en death will not depart
Such love from thee : Thou hast me whole,
Dear treasure of my heart.

GUILELMUS WALLACE.

Ad Matrem Suam Almam

Cara domus MATRIS, juveni gratissima sedes,
non ego mutatus mente fideque meâ

maternum incepti nascens cognoscere visum ;
filius admirror me placuisse tibi.

per varios casus votis te prosequor almam ;
una eademque meas suscipitura preces.

sancta domus, nequeunt tua vincula morte perire :
totus amo, MATER, tempus in omne tuus.

GUILELMUS WALLACE.

Nonis April, MCMIII.

ANNUIMUS PARITER VETULI NOTIQUE COLUMBI

To Sir Thomas Moffett,¹ LL.D., Litt.D., Dublin

(SCHOLAR T.C.D., 1841)

HORACE, ODES I, 1

From first to last my kindest friend,
My patron and my pride !
With some 'tis all to row first boat,
Or winning horse to ride,
Some by the people's fickle votes
Seats in the Council win ;
Some all the harvests of the land
To their own barns bring in.

The man who tills his fathers' fields
No wealth will tempt to sea ;
The merchant has his losses, yet
No stay-at-home will be.

Pleasure and ease are some men's care,
Who wile away the day ;
" Give me the camp," another cries,
" And war—not women's play."
The hunter 'neath the chilly sky
Enduring seeks the game ;
What is my choice : me learning holds,
Or joy some song to frame.

The Muse consoles, and 'mid her charms
No other bliss I prize
Save one—that you smile on my lays
And lift me to the skies.

WILLIAM WALLACE, D.D., Litt.D.
Scholar T.C.D., 1849.

May, 1904.

¹ See p. 3.

CHAPTER XIV

SOME HOLIDAYS

"When round Thy wondrous works below
My searching rapturous glance I throw,
Tracing out Wisdom, Power, and Love,
In earth or sky, in stream or grove ;

When with dear friends sweet talk I hold,
And all the flowers of life unfold ;
Let not my heart within me burn,
Except in all I Thee discern."

Evening Hymn, KEBLE.

It has been said that those who visit Rome see only what they take with them, and what my husband took with him was that which made his holidays delightful. Not alone in the way of knowledge, although he always would carry a string bag full of guide-books and maps, but also by his cheeriness.

When he was walking once by the English Lakes, he picked some sweetbriar and fastened it in his coat. Presently he began to wonder if all the cottages had sweetbriar hedges, till at length he remembered that he was carrying the scent with him. He was accustomed to tell this incident for the purpose of showing how in the same way you can carry your happiness with you.

In the summer of 1858 he had a pleasant trip to Innishowen in Donegal, of which he wrote an account. He was lodging in Drumbarnet on the coast of Lough Swilly when he received an invitation to stay a couple of days with some friends at Buncrana, and took the

opportunity of seeing this beautiful and most picturesque country.

Starting on foot, he crossed the embankments which had been erected round the island of Inch, and reached the Fahan where he saw the Scalp and Gallon hills rising above the Church,¹ and this, with the distant view on to the Atlantic, the ferry across to Rathmullan, and Inch, not now surrounded by water, behind him, "makes," he says, "as beautiful a portion of Irish scenery as can be found." A car took him on from Fahan to Buncrana, and he found that his friends had planned for the next day's pleasure a visit to the Gap of Mamore. They drove to Linsfort, and then filled the sides of the jaunting car belonging to the agent of the Harvey property, who drove them himself to the entrance of the Gap. Thence they proceeded on foot, and I will give the description of the scenery in his own words—

"The road passed along what was the bed of a winter torrent, but it was on the whole an easy travel. The mountains on either side, when we reached the highest part of the Gap, rose about six hundred feet, and unexpectedly the Atlantic appeared at the end of the vista, and the open sea began to display its boundless blue. This is a charming sight. We still went on, and, just before we stood on the level flats which form the cultivated lands of this west corner of Innishowen, we were enclosed within another scene, as peculiar as any I have ever visited. It was an amphitheatre, the base a small lake, by the margin of which our road passed. The lofty sides were the entire depth of the mountain, and as you came on it unexpectedly, and left it again by a few steps, the impression which it leaves is perhaps the strongest the visitor will receive. The road then becomes steeper,

¹ The Rev. William Alexander, "the poet of the *University Magazine*," afterwards Primate of All Ireland, was at that time Rector of Fahan.

and, in the winter time, a waterfall pours down on the sandy soil below, and passes to the sea.

"It was above this we took our stand. We had Malin Head before us on the right, and Instrahull lighthouse beyond it in the sea, and to the left a sad memento. There has been erected on the rock where the *Saldana* was wrecked a tall pole, and as the white surf broke over it, our hearts felt the lesson, 'in the midst of life we are in death.' Now the sun showed brightly, the Fanad lighthouse at the head of Lough Swilly, the very point where the gallant vessel lost her helm, was plain, the rippling wave broke over an unknown ridge, but there, too, was that naked pole, the funeral memorial of the buried crew.

"We were obliged to close our telescope and return; and having inspected the home-made woollen cloth of the peasantry, and heard with surprise that the tenant who put the horse to the car was wearing the same cloth for thirteen years, we returned to Linsfort, and passed a pleasant evening, arranging a double party for the following day.

"This was a drive for the ladies to Dunree Point, the most western projection of the barony into Lough Swilly, and on our side an excursion to the top of Slieve Snacht, the highest mountain in Innishowen, the Ordnance Map putting it down as 2016 feet above the sea".

The ascent had to be made in the rain, but, "The end crowned the work," my husband wrote, for "the mist broke away, and as the different parts of Innishowen, and then the more distant country and the sea came into view, we heartily acknowledged that sweet is pleasure after pain, and that we were fully repaid.

"Our first inspection was to the East. Looking over the hill which concealed Moville, we had Magilligan Point and past it, Downhill House. Then our telescope marked out the Skerries and Portrush Point. The Giant's Causeway and Bengore Head had been readily distinguished by the eye. 'And that, sir,' the guide said, 'is the coast of Scotland,' but as no one saw Rathlin

Island, so to name it, I leave this point for you, good reader, to settle when you go there.

"Then we turned to the North; all the broad foreland between Lough Swilly and Lough Foyle was before us. Carndonagh and Malin were under us, and, as the agent of the Marquis of Donegal told us, we were viewing the foster-land of the Lawrences and Montgomerys. I, who was fresh from my classics, could not help murmuring, 'Ithaca is not fit for horses, nor extended in rich plains, but it is a native home,' and, 'O sea-beaten Salaminian shore, rugged nurse of heroes!' On the west, Errigal and Muckish, the highest hills of Donegal, lifted their heads, and Mulroy Lough could be seen piercing among them: 'And do you see that island off there, sir? That is Tory Island.' We certainly saw a headland rising over the Causeway, and if *it* should be Fair Head, *then* it is possible to see Tory Island, and thus from Slieve Snacht the whole breadth of the Black North is to be seen at one view, and this with the naked eye.

"That seventeen frigates were engaged in 1798 on these waters, the French squadron being defeated by Sir J. B. Warren's detachment, adds the interest of history to the scene, and you may still hear the aged people tell how the booming of the cannon made the plates dance on the tables at Ramelton, and how the stores of the *Hoche*, one of the prizes, filled the houses of Buncrana.

"The ferries on Lough Swilly with the turn up to Letterkenny, and the expanse of Lough Foyle were comparatively secondary sights. We were content, our hearts were full of beauty, and our spirits with the grandeur of the scene. Our descent was rapid and lively. And we had the gratification of knowing that the farmer's household below thought we had done a feat. 'For look,' said the good wife, 'there is the heap of stones they went up to, there—about the size of a goose!' Now when we were there it was a huge circular chair of stone, on which Finn McCoul and his wife might have enjoyed the view, when disengaged from occupation at the Causeway."

My husband ends with advice to any one who wishes to see the North Coast of Ireland to follow his example by mounting as high as he can on Slieve Snacht, where Donegal with its mountains and its waters will be all around him.

In June 1864, when the Cotton Distress was over, my husband spent his month's vacation in a long travel to North Wales, Cambridge, Oxford and the Lower Wye. He began by taking to Liverpool a lad from St. John's National School, Blackburn, who was going in for the Oxford Local Examination. The evening before the examination, Mr. Wallace wished to give the boy a final coaching, but found he had gone off to see the docks by the Mersey. This was so unlike my husband's own way of treating an examination that he always told it with surprise. The boy received his certificate—he being the seventh candidate at Liverpool in six years from elementary schools, and the fifth who passed. This was *before* School Boards or County Council Schools.

This duty over, Mr. Wallace and his sister went on to North Wales. They visited Llandudno, the Conway Valley, Capel Curig and Llanberis. From the latter place they ascended Snowdon, and he thought it “ridiculously easy travelling.” Another party with a guide, “who was of no use only to cost five shillings,” followed them, and together, at my husband's suggestion, finding they had Prayer Books in their pockets, they read the Psalms for the day, the thirtieth morning, on the top of the mountain in the hut erected there.

After visiting Carnarvon and Bangor they travelled by steamer to Liverpool, where Mr. Wallace saw his sister off homewards, and then went on to Cambridge knowing that the expected visit of the Prince and Princess of Wales “would display the University in its best colours.” He wrote to the Rev. Henry Martin—

"The conferring of Honorary degrees on Lord Palmerston and others was very impressive. Dean Stanley's reception was doubtful, the hissing being frequent, but a little of this goes a great way. Next day was the Flower Show in St. John's Gardens.

"But I came to Oxford, and it surpasses Cambridge. The colleges more stately and numerous; the boats far, far superior; the Flower Show in flowers, ladies, and music, better; the students, to quote *Punch*, are aristocratical, the Cambridge students mathematical. . . .

"I do not care so much for their Gregorian and rapid Services,¹ but still the chapels are beautiful every one, and the services very pleasant to attend.

"By a happy accident, I was accosted by the Senior Proctor, and he gave me a ticket for the Sheldonian Theatre, telling me that it was hoped and thought that this would be a quiet Commemoration. The newspapers will have told you how *very* noisy the assembly for conferring degrees was. The Archbishop of Armagh, M. G. Beresford, was among those receiving an Honorary degree, as also Arthur Helps, of whose *Companions of My Solitude* you have heard me so often speak. The chaff of the undergraduates was hearty, though I shall only mention one example. The Vice-Chancellor began, 'Ordo hujus Convocationis est.' 'Is it?' promptly interrupted a voice just above. I liked as much as I could make out of the Latin poem on the Caudine Forks. Fancy an unlettered visitor asking me the subject. 'The Caudine Forks' quite nonplussed him!"

After a visit to Bedford and Olney a letter called him to London, where he went to hear a debate in the House of Commons. He says—

"O'Hagan was speaking on Irish Education, and I thought spoke well, but he was plainly making a case. Cairns had spoken, and I could not stay for Whiteside.

¹ He used to call this rapidity "the Oxford heresy."

I came in contact one way or other with a member of the House of Lords, a great National Club man, and an M.P.'s wife, and the one political question I was asked was, 'Do you know for certain whether Gladstone was hissed at Oxford?' This was the very point on which I could give no certain information.

"I went into All Saints, Margaret Street, for a few minutes, and admired Beresford Hope's realisation of his idea, well stated at Manchester—a house of God's worship, rich in every tribute of nature and art, gorgeous with marbles and colour."

Leaving London, my husband hurried on to Gloucester that he might go down the Lower Wye, and compare its scenery with North Wales. He passed on to Ross by railway, and then walked down to Monmouth. Throughout the journey he was pleased to find how many of his chance companions hailed from Lancashire, but he remarks that : "A shire that has in many parts 1800 persons to the square mile, may well have connections everywhere." He continues—

"It was a great satisfaction for me to hear that Irishmen were by no means regarded with that injurious prejudice in the South-West which attaches to them in the North. It may be that it is only professional men of intelligence and activity who think of settling in the towns of the South-West. 'The administration of local affairs in Monmouth is conducted with judgment and energy,' such is the remark of Black's *Guide* for 1863, and, while showing that it was an Irish flattery, still it did not seem to say too much for the Mayor of Monmouth, a relative, who with great cordiality entertained me during my stay.

"The whole country is 'sylvan,' contrasting with the more rugged parts we had visited in North Wales. I was gratified with Tintern Abbey—its north transept seen from the road through the south transept window, and

its wonderfully proportioned east window. A friend who admires it greatly writes to me the remark of a matter-of-fact visitor that it was a nice place, but dreadfully out of repair! This leads me to the regret I felt that Raglan Castle, so complete and so magnificent, should not be restored. 'If the Prince of Wales would live some time in the West, and here!' said my clerical companion.

"The Wyndcliff, to which I ascended very steeply by numberless steps, opened out a broad view of the Wye and Severn, and introduced me for the rest of the walk to Chepstow, to the captain in his day of the Oxford eleven, and the cousin of the author of the article on Universalism in the *Christian Remembrancer*. He remarked that the question in this matter was, 'Is this life the state of probation?' It has always seemed to me that this is the point. Last Sunday's Gospel says at least, 'Agree with thine adversary quickly, *whiles thou art in the way with him.*'

"Chepstow Castle and the Lattice Bridge I saw, and went on by the packet to Bristol, and, it being Saturday evening, crossed the town past the Cathedral to the station for Bath, where I put up at the York House as nearest to the friends I had come here to see. These were an old college companion, a scholar of Trinity College, Dublin, who is minister of the Octagon Chapel, and another scholar who is minister of Laura Chapel.

"The service at the Octagon was devotional, though I wish the backs of the seats were not towards the Communion Table. The service at Laura Chapel was more for effect, the sermon much the nearest to my taste, in matter and manner, of those I heard during my holiday. But you know I am impatient of anything but the Homiletic discourse. . . .

"I left this city with the great craving I had to see and converse with some old companions, and to hear the fate and fortunes of the friends of some years ago, satisfied; and returned again to the coals and cotton of Lancashire, and its many hands, full of thankfulness for the pleasures God had scattered, north, east, south, and

west, and the share I had been permitted to receive, which I have now a possession and a joy for ever."

After our marriage, our holidays were usually a Church Congress, or a stay at Hurst Green, where my husband's brother, the Rev. Robert James Wallace, was Vicar.

The Church, Vicarage and School are situated on a hill overlooking the valley of the Ribble, across which, on a clear day, we could see the chimneys of Preston.

"The Hodder, the Calder, the Ribble and the Rain
All meet in Mytton domain."

It is the land of the "Lancashire Witches," and the ruins of Whalley Abbey remind one of the martyrdom of its last Abbot after the failure of the Pilgrimage of Grace. This lovely country was quite a revelation to me, as I had never visited the North of England before.

In 1896 our holiday began at Dumfries, where my husband presented a pamphlet containing, "Scots Wha Hae" in Greek and Latin Verse, by Robert Yelverton Tyrrell, Litt.D., Regius Professor of Greek, and Fellow of Trinity College, Dublin; and William Wallace, D.D., formerly Scholar of Trinity College, Dublin," at the Burns Centenary on July 21st, 1896. The little booklet was received by Lord Rosebery and placed among the wreaths on Burns's tomb. The *Globe* newspaper made an amusing remark, when they received a copy from my husband, that it was interesting to get "Scots wha hae wi' Wallace's compliments."

The *Guardian's* criticism was: "In honour of the Burns Centenary two versions of 'Scots wha hae' are issued by the Dublin University Press. Dr. Wallace, Vicar of

St. Luke's, Stepney, renders the song into spirited Latin Sapphics of which this is a good specimen—

“ Scotiæ qui pro duce legibusque
vindicem stringes metuendus ensem,
liber ut vivas pereasve liber,—
perge age mecum.”¹

After the Commemoration was over we crossed from Stranraer to Larne and went on by train to Belfast. Next day we went to Bangor at the entrance to Belfast Lough. Dean Maguire² welcomed us most kindly, showing us the ruins of St. Comgall's monastery in his garden, and telling us how St. Columbanus and St. Gall had sailed for Gaul from the Pickie Rock.

It was a great joy to my husband that the Dean asked him to preach on the Sunday in the beautiful new church. He chose the subject of the First Miraculous Draught of Fishes, drawing from it the characteristics of a valid Repentance: Faith, “*at Thy Word* I will let down the net”; Fear, “Depart from me, for I am a *sinful* man, O Lord”; Love, “they forsook all and followed Him.”

Before leaving Belfast we visited St. George's and St. Anne's Churches; in the latter, the present Bishop of Cashel was baptizing a number of babies, a very welcome Service always to my husband. This use of the Church for Holy Baptism, its dedication to St. Anne, the same name as his mother Hannah, and his desire to see in his native city a House of God which should be really “magnifical,” led him to give the granite steps of ascent to the West Door and the granite setts for the forecourt to the Cathedral erected on this site in 1904. He and the architect, Sir Thomas Drew, were most anxious that no railings should hinder the approach of any who wished to

¹ The poem and translation are given on page 206.

² The Very Rev. Edward Maguire, D.D., Dean of Down.

enter. This has been carried out, and it is pleasant to see the door pushed open by passers by, who must be impressed by the lofty solemnity of the building.

The Nave rises well above the surrounding houses in Donegal Street, although the beautiful porch, after the pattern of the Cathedral of Genoa, only exists as yet in Sir Thomas Drew's noble design. He and his successor, Mr. Lynn, have both passed away, but their work remains for others to continue and beautify.

We were present at the Consecration of the Cathedral, June 4th, 1904, and my husband was deeply affected by Bishop Boyd Carpenter's impressive sermon on the text, "That they without us should not be made perfect."

Next morning, according to the tradition of St. Anne's Church, a great number of infants were brought to Holy Baptism, and Dr. Wallace was so much pleased because Dean Robinson allowed him to receive these new members into the Ark of Christ's Church.

My husband's wish in travelling was to fill up the defects of a Royal School Education by gaining a knowledge of English history, and receiving "impressions." "A Cambridge man," he wrote, "went to see Ireland, and his only visit near Dublin was to Maynooth. 'Why there, and so briefly?' he was asked. 'I have got an impression,' was the reply."

With this educational idea in our minds we went one year to Cornwall, following King Arthur's footsteps as we mounted to Tintagel, and returned home by Camelford and Glastonbury. St. Cuthbert led us to Durham, Holy Island and Melrose. On the Continent also we traced memorials of saints. At Trèves we thought how St. Athanasius and St. Jerome had walked under the Porta Nigra. In Hessa we were shown the village of Amöneburg, one of the first settlements of St. Boniface, and saw at

Fulda the "Holy Book" of the Gospels stained with his blood and St. Ambrose's *De Bono Mortis* which he took as his preparation for martyrdom. The Church of St. Ambrogio and the Baptistery where St. Augustine was received into the Church of Christ were the chief attractions my husband found in Milan.

"With me," he wrote, "the country is for books quite as much as books for the country. Do not think me a book-worm. It is in mind, not matter, that we are nearest to God."

CHAPTER XV

RETIREMENT

“ The promise of the morrow
Is glorious on that eve,
Dear as the holy sorrow
When good men cease to live.”

AFTER a visit to Budleigh Salterton in the summer of 1913, Dr. Wallace's health was so much benefited that he returned there in October after being present at the School Prize-giving on St. Luke's Day. We had the hope of going back to London for Christmas, but he was not strong enough to bear the journey, and it was then that he placed his resignation in the hands of the Bishop. Thus the sorrowfulness of farewell was mitigated, and afterwards we were cheered by visits from the teachers of the School, and other parishioners. The pretty house facing the sea, which we were able to take, was a great pleasure to him, and he enjoyed walking on the Parade, and speaking to those whom we met, about the Lancashire Cotton Famine or the building of St. Luke's Church. The children were his especial delight, and mothers and nurses would hold them up for him to admire. “ Every one loved him,” remarked one of the fishermen.

I have lately heard how a gentleman who was walking from Sidmouth to Exmouth told that he had met in the shelter at Salterton with an old clergyman named Wallace, who was so genial and kindly, and invited him to lunch. Thus he carried on to the last his happy friendliness,

chatting to all whom he met, as he had done with his parishioners at St. Luke's, and making every one the better and happier for his talk, changing their faces, as he would often say, for if any one looked cross, or sad, he would give them some lively chat till they forgot their troubles.

His chief pleasure was in reading the Prayer Book which the Boys of St. Luke's School and their Teachers had sent to him "in loving remembrance"; and the foot-muff which was the Girls' present was always in use.

By his bedside he had the words which he had written himself in Greek :—

δικαιοσύνη καὶ ἀγάπη
ἀλήθεια καὶ ἁγιοσύνη
ζητεῖτε ταῦτα.

with the English—

" Righteousness and love,
Truth and holiness,
Seek these things."

He liked to enlarge the Prayer in the Visitation of the Sick into: " O Saviour of the world, Who by Thy Cross and precious Blood hast redeemed us, Save us *from all offence*, and help us *to all good works*, we humbly beseech Thee, O Lord."

His favourite passages of Holy Scripture were St. Paul's prayer in Eph. iii., and Mic. vi. 8: " What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God."

One very cheering incident came to my husband on the first St. Luke's Day which we spent away from " home." This was a visit from the Bishop of Osaka who was staying near us. Each asked the other for his blessing, and my husband held the Bishop's hand while telling him of his efforts at St. Luke's to " restore the prayers of the Church."

Although gradually growing weaker, Dr. Wallace attended the whole Morning Service of Mattins and Holy Communion only three weeks before he entered into rest.

During the last fortnight he appeared to be sleeping, but seemed quite peaceful and happy, and was able to smile with his bright loving look on one of our old school-boys who had lost his arm in the war and was being healed in the V.A.D. Hospital at Budleigh.

The words which he murmured to himself were: "The Power and Grace of God." He received the Holy Communion the day before his passing within the veil.

"It would be difficult," wrote one of his scholars, "for any one who knew the dear Doctor to think of his 'passing' as anything but a happy and peaceful one, for his whole life was one long preparation for death. It was the life of one living in the Presence of God—with his face turned upward—with his will ever set in humble and firm obedience—always striving for the noblest ideals of goodness and righteousness. At the entering in to the closer Presence, a soul such as his must open out in a glad and joyous response. Others have paid their tribute, but yet I feel that very few have experienced so personally as myself what the friendship of Dr. Wallace really was. The many years of close and intimate association with him which were privileged to me have been invaluable in the lessons, the hopes, the ideals which came from them. His unwearying zeal, his deep humility, his utter unselfishness both for God and his fellow-men will make him to be remembered with the truest love and affection and the most sincere respect by all who knew him, but especially by those among whom he laboured for so many years. His life has borne fruit already in his lifetime by inspiring his 'pupils' with high aims, by helping them to reach and follow the life which he knew to be right and best for them. There are many who will be ever grateful to him."

In the quiet little cemetery at Budleigh Salterton his earthly resting-place is marked by a Celtic Cross in granite, with the inscription—

✠ In Peace ✠

WILLIAM WALLACE, D.D., Litt.D.

First Vicar of St. Luke's, Stepney.

Born Holy Innocents Day, 1828.

Entered into Rest Sept : 9 : 1915.

Lætus actis gratiis.

And at the foot of the grave—

✠ In Patria ✠

The words "In Patria" he loved to repeat on the Sunday before Advent, as the meaning of the promise, "They shall dwell in their own land."

The Bishop of London, when the news reached him, wrote as follows—

"So I hear that my dear old friend has been called to his rest. What a fruitful life he has lived, with your loving help, and was in harness almost to the end.

"You can look back on a life of beautiful service together, like the path of the just—'a shining light which shineth more and more unto the perfect day.

"Yours in affectionate sympathy,

"A. F. LONDON:"

The Bishop of Stepney sent this testimony—

"I should like to tell *you* how I honoured and loved him. His generosity, his unfailing charity, his scholarship and his humour added to the deeper Spiritual gifts produced a character such as I never knew elsewhere.

"I shall never forget his enraptured recitation of the great passage in the Ephesians 'For this cause I bow my knees.' Every syllable was so dear to him.

"Nor shall I easily forget the way in which he lowered his voice and measured his words, and protected himself with the sign of the Cross when he began to discuss other men: it was a beautiful lesson to have learnt of him and I trust I shall remember it."

And the Rev. Arthur W. Robinson, D.D., Canon of Canterbury, said—

"That long service in East London was very wonderful, and we were all helped very often by the enthusiasm with which it was rendered. May the good Lord bless and reward His servant, and give you strength and hope!"

The late Rev. W. H. Langhorne of Cheltenham, first Vicar of St. Augustine's, Stepney, recorded—

"He was one of the few friends who remained constant and immutable, and whom I shall always look back upon with a sense of gratitude that I knew him, for he gave an example rarely to be met with of childlike simplicity of character, freedom from selfishness, and enthusiasm in all good works, with a deep sense of personal religion and righteousness.

"You will greatly miss him, but it will be an unfailing comfort to you to reflect that he has left behind him a memory, in East London especially, which will endure, and that his University held him in such high esteem."

At the Monthly Meeting of the Society for the Propagation of the Gospel in Foreign Parts, held at the Society's House on Friday, October 15th, 1915, the following Resolution was unanimously adopted, all the Members present standing—

"The Members of the Society assembled in their Monthly Meeting, desire to honour by a special record in

their records, the Rev. William Wallace, D.D. and Litt.D. of Trinity College, Dublin. He became an Incorporated Member in 1872, and was ever a warm supporter of the Society. In 1887 he took a further step and set aside a sum of money in order to found a Scholarship at St. Augustine's, Canterbury, to be called 'The William Wallace Scholarship,' towards the training of a candidate for service abroad, the Society being made Trustees of the Fund. Of late years he had enjoyed a peaceful old age in the country, and has now passed to his rest at an advanced age.

"Signed on behalf of the Society,

"H. H. MONTGOMERY (Bishop)."

The Secretary of the Society forwarded this Resolution to me accompanied by the following words—

"DEAR MRS. WALLACE,

"I beg to send you the Resolution passed by the Society last Friday, all the Members standing. I remember a very happy occasion when I was his guest at Sion College, and he was so full of learning and wit.

"With all respect,

"Yours sincerely,

"H. H. MONTGOMERY (Bishop)."

The two following sympathetic Press notices are perhaps worthy of record. The first is from the "London Letter" of the *Church of Ireland Gazette*, and runs as follows—

"All of us who enjoyed even a slight acquaintance with Dr. Wallace feel that we have lost a friend—for his alert brightness, his desire to help, and his genuine love of his native land and Church, drew Irishmen to him, and made them feel at home with a man who had many reminiscences of the past, and had a way with him that prevented anything like acute differences of opinion in his presence."

The second is from the *Irish Times*—

“ Dr. Wallace was a generous contributor to the work of the Church throughout the world. . . . In recent years he gave generously to the building of Trinity College, Herberton, in North Queensland, and also to the Bishopric Endowment Fund of the new diocese of Kalgoorlie, in Australia. . . .

“ His native city of Belfast was very dear to him. When the parish Church of St. Anne was constituted the Cathedral of the diocese of Connor, Dr. Wallace supplied the funds for the granite steps, and also for the paving of the entrance court, which adds greatly to the dignity of the western front of the Cathedral. ‘ So like him,’ a former colleague remarked, ‘ always working at foundations.’

“ Dr. Wallace possessed a singularly affectionate nature, and a lovable personality. Wherever he was, his presence was a benediction.”

CHAPTER XVI

HYMNS AND POEMS

“VIRTUTIS laus omnis in actione consistit; a qua tamen sæpe fit intermissio, multique dantur ad studia reditus; tum agitatio mentis, quæ nunquam acquiescit, potest nos in studiis cogitationis etiam sine opera nostra continere.

“Omnis autem cogitatio motusque animi aut in consiliis capiendis de rebus honestis et pertinentibus ad bene beateque vivendum, aut in studiis scientiæ cognitionisque versatur.”¹—CIC. : *De Off.*, I. vi.

This quotation from Cicero was chosen by my husband as an introduction to his collection of *Carmina*, and it well expresses the refreshment which his Latin studies gave him. They were also the source of many valued friendships. Among these friends was Mr. Michael Lloyd Ferrar of “Little Gidding,” Ealing, who was, like himself, a Scholar of Trinity College, Dublin.

Mr. Ferrar much admired Dr. Wallace’s translation of Charles Wolfe’s “Ode on the Burial of Sir John Moore.”

Charles Wolfe, himself a Scholar of Trinity College, Dublin, wrote the lines after reading the affecting account of the burial of Sir John Moore, in the *Edinburgh Annual Register*. And in the *Newry Telegraph* of April 19th, 1817, the following Editorial Note was appended to the poetry : “We request a continuance of C. W.’s favour.”

I give the original poem, together with my husband’s Latin translation, and his Studies in English of the lines.

¹ “The worth of virtue lies in action, yet we have many times of rest, permitting us to return to our favourite pursuits; and even without our effort, our beating, restless mind will keep us ever at study. Now every thought and operation of the mind is employed in deciding about things that concern our honour and happiness or in pursuing knowledge and learning.”—Translation by G. B. GARDINER.

(1)

The Burial of Sir John Moore

CORUNNA, JANUARY 16, 1809

Not a drum was heard, not a funeral note,
As his corse to the rampart we hurried;
Not a soldier discharged his farewell shot
O'er the grave where our hero we buried.

We buried him darkly at dead of night,
The sods with our bayonets turning;
By the struggling moonbeam's misty light,
And the lanthorn dimly burning.

No useless coffin enclosed his breast,
Not in sheet or in shroud we wound him;
But he lay like a warrior taking his rest,
With his martial cloak around him.

Few and short were the prayers we said,
And we spake not a word of sorrow;
But we steadfastly gazed on the face that was dead,
And we bitterly thought of the morrow.

We thought, as we hollowed his narrow bed,
And smoothed down his lonely pillow,
That the foe and the stranger would tread o'er his head,
And we far away on the billow.

Lightly they'll talk of the spirit that's gone,
And o'er his cold ashes upbraid him,—
But little he'll reck, if they let him sleep on
In the grave where a Briton has laid him.

But half of our heavy task was done,
When the clock struck the hour for retiring;
And we heard the distant and random gun
That the foe was sullenly firing.

Slowly and sadly we laid him down,
From the field of his fame fresh and gory;
We carved not a line, and we raised not a stone—
But we left him alone with his glory !

CHARLES WOLFE,
Scholar, T.C.D., 1812.

Trinity College, Dublin, 1814.

Funera Ducis Occisi

Tympana nulla sonant, litui non funera ducunt,
ad vallum rapimus mortua membra Ducis.
occidit ut princeps, nulli tamen ultima cura
rite super tumulum detonuisse "vale."

condimus obscuri media sub nocte tenebris;
eversas glebas cuspide quisque movet;
lunaque vix radiis penetrat per densa vaporum,
exiguamque facem pallida lampas alit.

Illum non arcæ cohibebat inutile lignum,
nulla tegit vestis, lintea nulla ligant:
sic jacet, ut requiem carpens post ardua miles,
implicitus proprio languida membra sago.

dein paucis precibus confecta novissima sacra;
est lugere nefas, tristia verba silent.
obutu longo defuncto hæremus in ore,
invaditque animum cras et acerba dies.

tum subit,—ut loculum tenuem de more cavamus,
utque Ducis capiti leve cubile datur,—
"conculcabit humum super hunc peregrinus et hostis,
"in patriam reduces nos procul unda vehet."

qui periit sermone levi jactetur ab istis,
opprobrio cineres lingua maligna notet;
parvi sed faciet,—liceat dormire Britanno
quo socii fidi deposuere loco.

vix medius labor est, sed nunc properanda suprema:
cedendum nobis hora notata monet;
audimus raro tormenta sonantia longe,
hostis ut infensus ducere bella petit.

tandem nos tristes lentique reponimus Illum;
clarior ex acie vulneribusque jacet:
non struimus molem, non sculptast littera saxo:
linquimus, et remanet Gloria sola Duci.

WILLIAM WALLACE, D.D., Litt.D.

Scholar T.C.D., 1849.

*St. Luke's, Stepney,
January, 1909.*

Memories of Corunna

THE SOLDIER'S VIRTUE; THE POET'S PRAISE

"I Præ Sequar."

"I revere the rhythm as well as the rhyme, by which poetry first becomes poetry; but that which is really deeply and fundamentally effective—that which is really permanent and furthering is that which remains of the poet when he is translated into prose. Then remains the pure, perfect substance."—GOETHE.

No beat of drum, no fife's sad note,
While to the heights his corse we carry !
Our leader slain,—yet o'er his grave
No farewell shot ! We may not tarry.

His grave we make at dead of night,
Our bayonets the sods upturning,
The moonbeams struggling through the mist,
The lantern's taper dimly burning.

No coffin needs enclose his breast,
Nor sheet nor shroud his body holding ;
He lies, a soldier taking rest,
His cloak the weary limbs enfolding.

Few prayers we said :—a Chieftain's death
No wailing asks, or words of sorrow ;
On the dead face we fix our gaze,
And bitter thoughts forebode the morrow.

We hollow out his narrow bed,
We smooth for him a lonely pillow ;
But foes will trample o'er his head,
And we far off upon the billow.

Low lies the dead :—They lightly talk ;
Quick, o'er his ashes, to degrade him :
Nought will he reck ; let him sleep on
Where faithful hearts of Britons laid him.

Half of our heavy task was o'er ;
That we retire, the hour gives warning ;
We hear the random cannon's roar,
Of sullen foes our triumph scorning.

Slowly and sad we laid him down ;
 The field and death his famous story !
 We carved no line, we raised no stone :
 Alone we left him with his glory.

WILLIAM WALLACE, D.D., Litt.D.,
 Univ. Dublin.

*St. Luke's, Stepney,
 January, 1909.*

*Lest we forget these Treasures—
 The Star of a Soldier's Service ;
 The Pearl of a Poet's Praise.*

(2)

Verses by W. W. written about 1853

I am wont to train the branches of the tree
 My root of life has thrown above the ground,
 That they may have a mystic unity,
 And where the one is, there its mate be found,
 My love of goodness and my love of love.

All thoughts, all passions, all delights that move
 Love's impulses within my willing heart,
 Thus through the touch and power of goodness
 But minister unto the better part,
 My soul's desire to grow in truth to God.

That is the trunk, whose arms outstretching clasp
 The breath of heaven and the joys of life,
 And draw by delicate and pliant grasp
 Goodness and love, with which earth's air is rife,
 Yielding in measure, fragrance, beauty, fruit.

Such is my nature, growth, and such the ends
 My being purposes with constant aim,
 Catching the motion every impulse lends,
 Bending to heat and light. But still the same
 The soul, the love of goodness and of love.

(3)

Lead, kindly Light

Lead, kindly Light, amid the encircling gloom,
 Lead Thou me on;
 The night is dark, and I am far from home,
 Lead Thou me on.
 Keep Thou my feet; I do not ask to see
 The distant scene; one step enough for me.

I was not ever thus, nor prayed that Thou
 Shouldst lead me on;
 I loved to choose and see my path; but now
 Lead Thou me on.
 I loved the garish day, and, spite of fears,
 Pride ruled my will: remember not past years.

So long Thy power hath blest me, sure it still
 Will lead me on
 O'er moor and fen, o'er crag and torrent, till
 The night is gone.
 And with the morn those angel faces smile,
 Which I have loved long since, and lost awhile.

J. H. NEWMAN.

Lux Benigna Dux Adesto

Lux benigna, dux adesto,
 per tenebras dux viæ:
 atra nox, longeque distat
 cara sedes patriæ.
 Te pedes custodiente
 nil remotum flagito
 prævidere; passus unus
 si patet, sat impetro.

talis ante non eram, nec
 Te petebam mî ducem,
 proprias vias amabam,
 sed Tuas nunc occupem.
 vana lucis ut placebant,
 et, timore subdito,
 impotens sui voluntas:—
 tempus actum mittito.

Quæ diu me sic beati
 dux eris mihi amplius,
 per paludes saxa rivos,
 cesserit dum nox prius;
 ora mane, ut angelorum
 læta, rursus videro,
 quæque jam dilecta pridem
 rapta nunc desidero.

W. WALLACE, D.D.

Christmas, 1896.

(4)

Nil Desperandum

FROM GOETHE

Know'st yesterday, its end and reason?
 Work'st well to-day, for nobler things?
 Wait calm the morrow's hidden season,—
 Need'st not to fear what hap it brings.

A memory of Carlyle's version sent
 to me by Bishop Walsham How.

Bene præparatum Pectus

Hesterni qui sit finis, quæ causa, requiris
 temporis? idem hodie tu meliora petis?
 ignotum cras est, tamen et cras prospice fortis;
 ne timeas; bene erit quod feret hora tibi!

W. WALLACE.

1892.

(5)

The Name of Jesus¹

Jesu, my Lord, I know Thy Name;
 Thy Name is all my boast:
 Thou wilt not put my soul to shame,
 Nor let my hope be lost.

Nomen Jesu

TU DEUS AC DOMINUS : COGNOSCO NOMEN IESU;
 SALVATOR mundi, nomen honore colo:
 hanc Tibi caram animam nec spretam sponte relinques,
 Nec spes esse mihi perdita dona sines.

W. WALLACE.

¹ Sir Thomas Moffett, shortly before his death, sent this verse to Dr. Wallace, saying that it was a source of consolation to him.

(6)

The Holy Trinity

"Ye beloved, building up yourselves on your most holy Faith, praying in the Holy Ghost, keep yourselves in the love of God."—S. Jude.

Power Divine in God the Father,
Word Divine in God the Son,
Grace Divine in God the Spirit,
Ever Three and ever One.

Lord of Glory in our nature,
Jesus Saviour of mankind,
Christ anointed Mediator,
Prophet Priest and King enshrined.

Spirit of all Holy Living,
Filling all, beneath, above,
Faith and hope and love instilling,
Crowning all, for God is Love.

On this Holy Faith are builded
Works of peace and love below;
Peace as only God can know it,
Love as only God can show.

God is able, God is willing
To protect from sin His own;
And with joy in glory set them
Without fault before His Throne.

Laud and honour to the Father,
Laud and honour to the Son,
Laud and honour to the Spirit,
While eternal ages run.

WILLIAM WALLACE, D.D.

St. Luke's, Burdett Road.

Sacrosancta et Individua Trinitas

Pater est Deus Creator,
est Filiusque Verbum,
est Spiritusque Sanctus :—
rerum Triuna Causa.

Rex gloriæ colendus :
hominum Redemptor ortus
Mediator est Iesus,
Propheta Rex Sacerdos.

est Spiritale Numen
origo Sanctitatis ;
Fons gratiæ, qui amorem
et spem fidemque supplet.

super hanc Fidem sacratam
stant usque Pax Amorque,
proüt Deus revelat,
proüt Deus profundit.

Deus potest studetque
nos a malo tueri,
suosque, ut innocentes,
Rex gloriâ coronat.

sit laus honorque Patri,
sint Filioque laudes,
laus Spiritumque tollat,
in sæcla sæculorum.

WILLIAM WALLACE, D.D., Litt.D.

St. Luke's, Burdett Road, Stepney.

(7)

The Rule of Life

God spake Ten Holy Words, for us
To learn and to obey;
"Duty to God" they teach, and then
"Duty to Man" display.

THE MORAL LAW

I am the Lord thy God, have thou
No other gods but Me.
No creature serve, no idol make,
Thyself My image be.

Hallow My Name; in oath, in prayer
Accepted thou shalt be.
Hallow My Rest; Thy time is Mine,
Labour and rest in Me.

Parents thou hast. Due honour give,
Long years I promise thee.
Neighbours have rights: Thou shalt not kill,
Vengeance belongs to Me.

I make two one in wedded life:
Break not this chaste decree.
No theft nor fraud commit. Secure
Thy neighbour dwell by thee.

True witness bear: Do not defame
Thy neighbour's acts or heart:
And covet not: Each have his own,
Desire not thou his part.

These are Thy precepts, Lord our God,
Our Refuge and our Strength!
Thy way be ours, Thy will be ours,
Thou wholly ours at length.

O Son of God, O Son of Man,
Love in the flesh Thou art!
And by the Spirit is shed forth
Love in the faithful heart.

To Father, Son, and Holy Ghost,
One God, all glory be,
As was, is now, and shall be so
Throughout eternity.

WILLIAM WALLACE.

Moralia Divina

Dominus decem locutus
 verbast, ad instruendum
 ut nos Bonum sequamur.
 Doctrina nuntiatur—
 " Quid debitum Deo sit,
 Hominumque jura quæ sint."

DECALOGUS

Dominus Deus tuus sum :
 nullos redemptus a Me
 alios deos habebis.
 Idola nulla rerum
 colenda, nam creavi
 imaginem Mei te.

Nomen Meum timendumst ;
 quando invocas et oras,
 sic vota certa fiunt.
 Sacer Dies quietis
 est septimus ; sacrata
 quies laborque per Me.

Qui sunt tui parentes
 coles honore ; et annos
 multos tibi reponam.
 Sunt jura proximorum :—
 Ne cædito ; Meum sit
 vindicta jus supremum.

" Unum esse " lex maritis,
 læsæque castitatis
 pœnast Deusque judex.
 Ne proximi bonorum
 fur sis dolove raptor.
 Securus habitet alter.

Et vera prome testis,
 nec facta proximorum
 damna malignus ultro.
 Aliena avere noli.
 Sua cuique res maneto
 Homini Deoque Summo.

Hæc verba Tu dedisti
 Dominus Deusque noster,
 Solamen atque Virtus !
 Tua via nostra fiat,
 Tua nostra sit voluntas,
 Tu noster es futurus.

Fili Dei potentis,
 Filique Hominis egentis,
 in carne Amor fuisti !
 et Spiritus profusus
 in cor fidele amorem
 infert Deique mores.

In Patre, Filioque,
 et Spiritu movemur,
 agiturque vita sancta.
 O Christe, Dux Redemptor !
 Homines valemus in Te
 Deum per æva adire.

WILLIAM WALLACE.

MCMVII.

(8)

Carmen Scholæ Puellarum Apud Civitatem Vigorniensem¹

CANDIDA RECTAQUE

" *Hæc cogitate : Hæc agite* "

Monitum.

Stella tamquam luce splendens
 est puella candida :
 sole purior ascendens
 cæli tangit limina ;
 desuper ut lampas pendens
 clara reddit omnia.

Quæ puella recta fovet,
 Deum sequens Dominum,
 illa tamquam magnes movet
 vaga corda hominum :
 prodest semper, quæ se vovet
 sequi recta ad terminum.

Repromissio.

Candida, recta, cupienda,
 lilia inter frutices ;
 recta, candida, educenda,
 quales Dei segetes ;
 hæc sigilla imprimenda
 curent cæli virgines.

¹ This Hymn is set to Music by the Rev. H. H. Woodward,
 Mus.B., Precentor of Worcester Cathedral.

Candida, recta, nos volemus,—
 lilia inter frutices;
 recta, candida, nos agemus,—
 Dei bonæ segetes;
 Christi semper nos feremus
 signa,—cæli virgines.

W. WALLACE.

September, 1898.

Song of St. Luke's Girls' School, Burdett Road

CANDIDA RECTAQUE

" So think : So do "

Counsel.

As a star of glistening light,
 Is a maiden fair and bright;
 Purer than the sun ascends,
 To the doors celestial tends;
 From above a pendant light,
 Showing all things clear and white.

And a maid who upright grows,
 Following Christ where'er He goes,
 As a magnet she will draw
 Wandering hearts within her law.
 Ever helpful, she who bends
 Life and growth to heavenly ends.

Consenting Desire.

Bright and Right and great delight
 'Midst the flowers the Lilies white !
 Right and Bright and growing fair,
 Such as God's own harvests are !
 These are seals to be impressed
 On each heavenly maiden's breast.

Bright and Right we wish to be,
 Lilies, fairest flowers to see ;
 Right and Bright to spend our lives,
 As in God the good seed thrives.
 Maids of heaven, Christ is our part;
 Rest His signs within our heart.

W. WALLACE.

October, 1898.

(9)

Bruce to his Men at Bannockburn

Scots, wha hae wi' Wallace bled,
 Scots, wham Bruce has aften led,
 Welcome to your gory bed,
 Or to victory !

Now's the day, and now's the hour;
 See the front o' battle lour;
 See approach proud Edward's power—
 Chains and slavery.

Wha will be a traitor knave ?
 Wha can fill a coward's grave ?
 Wha sae base as be a slave ?
 Let him turn and flee !

Wha for Scotland's king and law
 Freedom's sword will strongly draw;
 Freeman stand, or freeman fa',
 Let him follow me !

By oppression's woes and pains !
 By your sons in servile chains !
 We will drain our dearest veins,
 But they shall be free !

Lay the proud usurper low !
 Tyrants fall in every foe !
 Liberty's in every blow !—
 Let us do or die !

BURNS.

Non Ille pro Patria timidus perire

Sæpe cum Valla comites dedistis
 sanguinem, Scoti; duce sæpe Bruto
 prælia intrastis; moriamur ultro
 ni superemus.

tempus advenit! datur hora Marti;
 horret en armis acies, et instat
 hostis Edvardus premat ut catenis
 servitioque.

proditor si quis putet esse, si quis
malit ignavi reperire mortem,
turpiter si quis ferat esse servus,—
versus abito.

Scotiæ qui pro duce legibusque
vindicem stringes metuendus ensem,
liber ut vivas pereasve liber,—
perge age mecum.

insolens per quæ mala victor infert,
vincla natorum per acerba juro,
sanguis e venis semel hauriendus
liber abundat !

sternite in terram dominum superbum,
deperit quicumque perit tyrannus,
nos salus armat patriæ, vocat nos
aut decus aut mors.

W. WALLACE.

Burns Centenary.
July 21st, 1896.

(10)

Oratio Dominica

" Lord, teach us to pray."
" When ye pray, say "—

Father in Heaven, we are Thine own :—
Hallowèd be Thy Name,
Thy Kingdom come, Thy Will be done,
In Heaven, on earth, the same.

Give us this day our daily bread,
Our trespasses forgive :
As we forgive, by mercy led,
For in Thy love we live.

Into temptation lead us not,
From evil set us free ;
Thine is the Kingdom, Glory, Power,
Through all Eternity.

W. W.

February 7th, 1906.

(II)

"The Grace of our Lord Jesus Christ"

Strong Saviour of mankind,
Good Shepherd of the flock,
Pluck me from out the thorns,
Set me upon the Rock.
Protect me from my sin
And keep my conscience clean,
As one who Love hath known
And Holiness hath seen.

Lord of the Covenants !
Transcend the accusing Law,
And by the Spirit's power
Me to obedience draw.
Propitiation Thou,
The Gospel's Prince and Theme,
Alpha and Omega
Of God's eternal scheme.

Head of the Church, by Thee
I reach the heavenly place,
To find the love of God,
The Spirit's peace, Christ's grace.
Glory surrounds the Mount,
Pass Moses' shining face,
Heed not Elijah's fire,
Our Lord is Truth and Grace.

O, then, exalt Christ's grace,
The sinner's hope and plea,
The crown of faith to saints,
By grace God's sons are we.
This power, my soul, confess
Divine, abundant, free ;
By it I live in Christ,
Through it He lives in me.

God's mystery of grace !
The Lamb reigns on the Throne,
And Jesus Christ our Lord
Makes Heaven and earth at one.
To God, the Father, Son,
And Spirit, glory be ;
As ever was, so now ;
ONE in eternity.

W. WALLACE.

January 31st, 1905.

Gratia Domini nostri Jesu Christi

Christe, omnium Redemptor,
 Pastor gregis benigne,
 ex sentibus receptum
 fove, Petra O salutis !
 a me repelle culpam
 ut munda sit voluntas,
 qui sum sciens Amoris
 capaxque Sanctitatis.

Rex utriusque Normæ !
 quæ damnat abde Legem,
 et Spiritu favente
 me redde obedientem.
 unum Deo Piamen
 promissa Verbi adimplēs ;
 es Alpha et O supremum
 in Sæcla constitutus.

Tu, Corporis Caput, me
 duces ad alta cæli,
 ubi est Amor Dei et Pax,
 et Gratia Ipsa præsens.
 Mons gloria recinctus ;
 pallescit os Moysis,
 Eliæ hebescit ignis,
 Sol Gratiæ coruscat.

O gratiam canamus !
 peccator orat in Spe,
 fides corona sanctis,
 et filii vocamur.
 vim gratiæ fatebor
 divinitus scatentem ;
 sum, Christe, vivus in Te,
 vivitque Christus in me.

O gratiam profundam !
 in Sede regnat Agnus :
 Mediator est IESUS,
 supra Dominus et infra.
 In Patre Filioque
 et Spiritu movemur.
 nunc, sicut ante, laus sit
 UNI DEO per æva.

W. WALLACE.

St. Luke, Burdett Road, Stepney.

An autograph letter from Dr. Creighton acknowledging the *Carmina*, a collection of verses presented for the Litt.D. Degree, and the thesis "Christ in the Psalms," was very much treasured by my husband. The letter was as follows—

" Fulham Palace, S.W.

" July 31st, 1899.

" MY DEAR DR. WALLACE,

" I am much obliged to you for your poems and for your Treatise.

" Alas, the clergy become fewer who find a solace in Latin Verse. I often ask whither this utilitarian age is tending—what are to be the future forms of fine thought and fine expression.

" Yours very truly,

" M. LONDON:"

The hymn on "The Holy Trinity" was specially given to the Rev. Stanford Robinson, Principal of Trinity College, Herberton, North Queensland, for use in the Chapel.

In connection with his thoughts on "The Rule of Life," Dr. Wallace was accustomed to say—

" Without the Ten Commandments the Church could not convert the world, for it would not know how to live.

" We learn ' Moresque Dei ' in the Bible—what God thinks and what God likes."

The Hymn, "The Grace of our Lord Jesus Christ," beginning "Strong Saviour of Mankind," was sung at the reopening of Down Cathedral after repairs in March 1905. The following appreciation of the Latin translation was received from the Regius Professor of Greek, Trinity College, Dublin—

*" Rathgar,
" April 15th, 1905.*

" MY DEAR SIR,

" My friend Mr. Quekett has handed me a copy of exquisite Latin dimeter iambics in the manner of Prudentius which you were good enough to send me and inscribe with my name—I desire to thank you most sincerely for them, and also to express my admiration for your version—or perhaps the Latin was the original?—of a very noble Hymn.

" I may mention that I was especially struck with the felicity of the stanza commencing

" ' O gratiam profundam ! ' "

" But they are all good : and again I thank you for the compliment you have paid me—I have known your name for twenty years as a contributor to our poor dear old " Kottabos."

" Believe me,

" Yours very truly,

" JOHN I. BEARE."

The Latin version of this same hymn was dedicated by Dr. Wallace to the President and Fellows of Sion College in the following words—

CARMINA ALTERA :

The Grace of our Lord Jesus Christ

AUCTORE GUILIELMO WALLACE

D.D., LITT.D., UNIV. DUBL.

PRÆSIDI TOTIQUE CLERO

COLLEGII DE SION LONDINENSIS

SOCIIS ET AMICIS

D.D. GUIL. W.

MCMV

I should like to conclude this chapter with some reference to my husband's verses on " Friendship." His

old friend Canon Moore was much touched by them, and wrote to him as follows—

" Middleton Rectory, Co. Cork.

" May 16th, 1900.

" MY DEAR WALLACE,

" I need not say how much pleased I was on receipt of your written copy of your verses on ' Friendship,' and I could not help calling to mind our very long friendship. I have often been surprised at your wonderful recollection of things I have said, and it has often occurred to me that I could never have said half the good things you attributed to me; your testimony, however, overcomes any lingering doubt arising from supposed want of ability on my part.

" If I may venture to praise your Alcaics, I say they are really first-rate, both from their complying with the strict rules of Horace (you are nearer his model than Gray in his celebrated Alcaics), and in the beauty of the sentiments. . . .

" I am most truly yours,

" THOMAS MOORE."

After the Canon's death Dr. Wallace had them printed as a Memorial of him in the following form—

In Memoriam

AMORE SACRATAM LONGO

Thomas Moore, LL.D.

VIRI ADMODUM REVERENDI

INGENIO ANIMOQUE BENEVOLO

INTER OMNES SPECTATI

QUI E VITA EXCESSIT APUD MASSILIENSES

A.D. VIII. KAL. MART. MCMI.

IN PACE.

VALE ; BENE VALE.

The LOVER lifted the covering veil,
and kissed the dead on the brow so pale;
I have loved thee always, I love thee to-day,
and still shall love thee for ever and aye."

W. W. (from a " Volklied.")

Ea demum Firma Amicitia est

"IDEM VELLE ATQUE IDEM NOLLE, EA DEMUM FIRMA AMICITIA EST."—*Sallust.*

O præter omnes, prime sodalium,
dilecte, cordi proximus incolis :
hæc vota præsentis Camenæ
accipe amore sacrata longo.

motus calores pectoris insitos
monstro, recusans munus amabile
celare, si dignus videtur,
qui bene vivat, odor rosarum.

ignosce si qua displiceat melos,
mendosa sit vox, fallere mens nequit,
ut "velle idem," sic "nolle idem," nos
compede amicitiae revinxit.

Tu judica nos, major amor Dei,
nosque innocentes, CHRISTE, piaculo
præsta, voluntatemque munda,
flamine præveniente cæli.

PATRIS benigni nos sumus in manu,
et, spe magistra, flumine ducimur
currente per mundi labores
omnis in Oceanum salutis.

W. WALLACE, D.D.

*St. Luke's, Burdett Road,
May, 1900.*

CHAPTER XVII

“ SAYINGS,” CHIEFLY TAKEN FROM SERMONS

MAN is for hurrying things, but God is deliberate in all His actions.

Always make allowance for the “ Element of Time.”

We will lift that stone when we come to it.

Let God manage His own world.

“ Saved ” means “ in a state of salvation.”

“ To be in a state of salvation ” is “ to be saved.”

Make that sin bitter as wormwood to me, O God.

Satan is the “ strong man,” Christ the “ Stronger.”

The three enemies, the World, the Flesh and the Devil, are in the Bible. St. James iii. 15 : “ This wisdom descendeth not from above, but is earthly, sensual, devilish.”

“ We cannot do these things without the Holy Ghost ” is a truism : we have to do them *by the Holy Ghost*.

Choose the right : God will make it the most pleasant.

I would see the Face of my Saviour in that of my Judge.

God gave you the Law as a guide of life, not as a ground of merit.



ST. LUKE'S CHURCH.

(From a painting by Sophie D'Ouseley Meredith, A.R.W.A., 1914.)

I see over the entrance door of the Church, “ Conformed to the image of the only-begotten Son of God.”

We are changed into the same image as you might expect by the Spirit of the Lord.

If the choice is between black and white you must stick to the white, but most things are “ blue ” or a “ better blue.” For the sake of peace you may give up your “ better blue ” for the blue, but most people, especially women, will not be content with this, they want you to say their blue is the best.

Bacon placed at the head of his imaginary State *Atlantis*—*one who pities men*.

“ With me it is a very small thing that I should be judged of you.”—1 Cor. iv. 3. A *very small thing* is not *no* thing. Though I might not know anything against myself, it would not justify me. Less thought of man’s or self judgment and more of God’s judgment.

We exhaust the Commandments by the Two Duties. A man wished to clear away the snow from a path. He could not get on with the work until he drew a line with his spade on the right side (Duty to God), and afterwards a line parallel to it on the left (Duty to man). Then he shovelled away the snow between his two lines (The Way of God’s Commandments).

Eternity is all around Time—above, below it. We cannot think of Time and Eternity together.

Time is something inserted in Eternity.

Christ came in the flesh to help us in this short time.

We forfeit that splendid body for the pleasure of this earthly body.

Fasting is a help. If you indulge yourself in everything, you cannot lead a holy life.

We find the Victory that overcometh the world in the Acts of the Apostles.

The activities of Jesus Christ have not ceased—the Church is here to-day. We can do nothing in Church without the Spirit being in it.

We must have—

- I. A Right Faith—the Apostles' Creed.
- II. Devout Affections—the Lord's Prayer.
- III. Good Works—the Ten Commandments.

THE IDEAL SUNDAY SCHOOL TEACHER

Teacher for Christ ; the Apostles' Faith instil ;
 Quicken devout affection by Christ's Prayer ;
 God's Law of Duty with Christ's Spirit fill ;
 Thou and thy charge the Church's Worship share.

You say, "I will rely upon myself." Nonsense, you cannot do so for one minute. You must go *on a ladder* if you want to reach Heaven.

Put them through the Sacraments, as you would place the sick on a mountain, and God makes them well.

The Judaising teachers are taking you from the Grace of God. You say, "I kept the Law." Who gave it to you; and helped you to keep it? Law has to take the *second* place—God's mercy to sinners *first*. This does not supersede grace or repentance—Faith does not supersede Hope and Love. "His meritorious Cross,"—*there* the merit is.

Sit easy to the world, for it is a short time.

A "Collect" is a short prayer for a special occasion—every Sunday is a special occasion.

Prayers are better than Books.

Do not cut the Acts and Epistles away from the Gospels and Jesus Christ their Anchor.

Look at a map of the world. God has made a provision for it in the Ocean. He has made a provision to restore the salt among men, to replace what is destroyed by the fraud and malice of the devil—this provision is His infinite mercy in Jesus Christ.

Christ came to save us from the dominion of sin—that we should be metamorphosed, and have the mind (νοῦς) of God.

I had better obey, because I do not know the reason—God always has a reason.

“ Keep your hand on the helm, and your eye to God,”—better, “ Keep your eye on God, and hand on the helm.”

It is singular to how many questions the name Jesus (God the Saviour) gives the answer.

Things are presented to your mind—go where you expect to have the things of God presented to you.

We touch God to the quick by sin. Sin ruins His world, destroys family, self. He had to give His Son to remove it.

Benevolence is the greatest happiness we can have.

The Church prefers to say “ Grace ” (χάρις) more than “ gifts ” (χαρίσματα). Rom. xii.

He gives gifts (qualification) to fulfil your office, and asks how you fulfil it.

Having gifts, let us use them to the Glory of God.

The affections should be used in prayer.

Notes on the Collect for the 2nd Sunday after the Epiphany—

He governs all—visible and invisible. A Moral Governor to establish good and remove evil.

“*Mercifully* hear us.” Do not say, “Of course He will hear.”

“Give peace in our time,”—other times also, of course—
“all the days of our life.” Peace outward and inward.

Rom. xii., Epistle for 2nd Sunday after the Epiphany—

Let us prophesy according to the proportion of *the* Faith.

In ministering to the poor, *consider* their needs. “Beatus qui intelligit,” Ps. xli.

In *teaching*, we learn.

Exhorting, as the officer who says, “Come on.”

Giving with simplicity. A face turned two ways I dislike.

Ruling with *diligence*, as *liking* the work (Latin—*diligit*).

Thus imperfect rights are made perfect duties.

Illustration.—A son has a *perfect* right to expect that his father will provide for his education, but not to demand that this should be at the best Public School. If his father gives him the best education possible, he is making an “imperfect right” into a “perfect duty.”

Rom. xii. 19-21.—The Apostles were full of the Sermon on the Mount. “Give place unto the Wrath of God,” escape the danger of compromise.

Religion is our relation to God. He is to be mirrored in you. The word religion comes from “binding,” like ligature. Religion binds us to God.

The Church can only go by knowledge—half the wrong things come by ignorance. We must (1) know what is right, and (2) know that God can give grace to do what is right.

It is well to have these names, such as Epiphany, Septuagesima, to remind us that we have a religion.

We need an extra Word not used in common—and an extra Place not used in common.

We do not need so much guidance when we are sensitive to God’s instructions, but He often has to shake us.

We learn about “perfecting holiness in the fear of God” at the end of the Epistle to the Colossians. After the wonderful things said in the first two chapters, then come *details* of the life of grace. True Religion needs attention to detail. A business man must have enthusiasm for his work, and *attention to detail*.

How would you get the Word of Christ to dwell in you richly? By reading the Gospels.

The Parable of the Tares instructs and warns us.

There is no hope of mercy unless we know that we are *justly* punished (Collect for Septuagesima Sunday), “For our offences.” What right have you to *offend* God? He made you, and He died for you.

“May we be mercifully delivered . . . for the Glory of Thy Name.” God will be glorified in the salvation of my soul. “Trees of the Lord’s planting that He may be glorified.”

We cannot go sauntering on the way to Life.

You are all getting the prize suitable to your character and work.

Heaven is both a place and a state.

The acknowledging of *duty* does not make work, but it makes the *best* work.

What will He have to do with a sinner who does not desire to be with the saints?

Those who put no trust in anything that they do, go home forgiven like the publican. The English put trust in themselves.

Supernatural Grace gives Fortitude. "Be strong *in the Lord.*"

We have ruined ourselves and others by saying that the Sermon on the Mount is "too hard."

"Whatsoever ye do, do all to the Glory of God,"—instead of this, we want to "make *money!*"

"I sat down in dust and ashes," *then* the bones which were broken rejoiced. Nothing else will make you rejoice.

You think that God is made for you—you are made for God.

We consider in the three Sundays before Lent things useful for preparation for Lent (The Cardinal Virtues).

Temperance—Epistle for Septuagesima.

Justice—Gospel for Septuagesima.

Fortitude—Epistle for Sexagesima.

Prudence—Gospel for Sexagesima.

Whosoever comes before God a sinner, impenitent, without charity, is counted dead.

Charity transcends faith and hope.

Prayer, Almsgiving and Fasting are connected with avoidance of sin.

If you *want* the devil to depart from you, he will go away.

If you whisper to the Holy Ghost, the temptation will abate.

Let us work for "them that are without"—I Thess. iv. 12.

"Ad gloriam Dei"—all we have to live for.

Lent is a time of repentance for you to spring up again. The word "Lent" comes from "length,"—days are lengthening, plants are lengthening.

Collect for the 4th Sunday in Lent.—"The comfort of Thy grace" is Jesus Christ. From the beginning God had prepared the comfort of His grace: "The Word Which is the Son of the Father" (Art. 2). The Word made the world—He recreates.

The Epistle for the 4th Sunday in Lent is from the Epistle to the Galatians with whom St. Paul was displeased. Only at the end of the Epistle, he says, "Brethren."

In the Old Testament God provided a hope for those in distress—we go on upon promises.

On Sinai there were promises, "if ye do well,"—but turn back to the promise made to Abraham.

The covenant with Abraham was a better covenant—Abraham believed God, and that was to him the way of righteousness. Do not turn again to servitude—you are getting again under the malediction and the curse. I swear that if you turn away from what I taught you, you will be anathema from God.

Jesus Christ alone could take away the death.

Go to the Gentiles to tell this message.

I never say a prayer without thinking that I have Jesus Christ in my hand.

Do not have things in your life which would make it *not* a "sweet-smelling savour."

“Sober” means “not drunken.” “Giggling” demoralises the body as drunkenness does. I would give £100 if the girls in my parish would stop giggling.

Asking for “mercy” shows that you deserve punishment.

“Majesty” is the quality of being greater.

There is much in the Psalms about night when I cannot protect myself.

If any one said something contrary to a fundamental article of the Creed, I would not think he would be right.

The Church is in the Creed.

I know there is a God when I look round about me—even if you disbelieve the Bible. I see His power and Godhead by His works—I look at your faces and I see Christianity.

I thought that I kept the Law till I saw, “Thou shalt not covet.”

The character of a penitent should remain with a Christian man throughout his life.

The half of repentance is beginning again.

Is there any one in Heaven or earth Who can say, “I will, be thou clean!”

Through that Person I have the Grace, Love, Fellowship.

I found I was perishing under the Law. No mercy but in Jesus Christ.

Fragments are valuable.

Easter is the Festival of *proof* of future life.

The Resurrection is Fact, not opinion.

We have to deal with Facts, and the Arguments which Apostles based on those Facts.

Christ rose "for our justification"—through His merits we have hope before God and our own conscience.

"Whatsoever is generated from God overcometh the world."

You will have neither the Water nor the Blood without the Spirit. The Holy Ghost life is to be sought.

The Sermon on the Mount is the best rule of life.

You are in the Kingdom of God now, and can enjoy it, but may lose it. We *have* Life Eternal.

The character of Jesus Christ proves that God does not hate us.

We have one day in each week to meditate on the Life which alone makes the life of any man. The week is dependent on Christ.

Everywhere St. Paul went, he built upon the Jews.

God did not pull down all He had done, when He built the Church out of its stones.

The Key of Promise opens the doors of Doubting Castle.

God sending His Son fulfilled His promise to the whole world—*all* families are blessed. All good for Time and Eternity comes through the One Mediator.

"True and laudable service."—Obedience to God *is* Duty to man. *Worship* is service.

The whole honour of any household depends on its Master—"His honour you shall maintain,"—so the whole honour of the Church comes from Christ.

The "High Court of Parliament" is one—it includes the House of Lords.

Why are you so anxious for a *vote*? You can't vote your father, you can't vote your mother, you can't vote your brothers and sisters, you can't vote the land you are born in. All the best things in life come to you as God's gifts without your choosing them.

Always keep the smile of approbation on the Face of Jesus Christ.

To one who wished to know if he would persevere, God gave the answer, "Do what you would do if you were sure that you would persevere, and you will persevere."

I believe in the Holy Ghost,
Who makes the Holy Catholic Church,
Which is the Communion of Saints,
Which has the Forgiveness of Sins,
Which looks for the Resurrection of the Body and the
Life Everlasting. Amen.

Praise should be alternated with Reading, as is done with the Canticles and Lessons. To sing "Glory, Glory, Alleluia" continuously, produces undue religious excitement.

One of his pupils learned from him to say just before going to the Lectern, the prayer that he might read the Lessons, "reverently, distinctly, intelligently."

"Happiness consists in Work and Affection, and you will find these in the East of London quite as much as anywhere else."—From Mr. Chas. Booth's *Life and Labour*.

The Litany is a *General* supplication, that is, for everybody and every thing.

Our Lord is doing the same things now as He did when on earth. He is the same, yesterday, to-day and for ever.

It is the "greatest piece of ritualism" to make the efficacy of Christ's Sacrament depend on your being covered with water from the top of your head to the toe of your foot.

In St. Mark vii., where the washing of cups and pots, brazen vessels and of tables is mentioned it is the word "baptize" that is used.

Whosoever desires the office of the Ministry desires an *excellent* work.

You wish to be judge and jury in your own case.

The way to save money is not to spend it.
Keep down permanent expenses.

One ounce of fact is worth a ton of opinion.
What *right* has he (or she) to have opinions?

All good things are hard.

Excuses are generally lies.

Whenever I say the word "God," I repeat softly to myself, "Father, Son, and Holy Ghost."

There was never a time when God was not Father, Son, and Holy Ghost.

"When I am near Jesus Christ I am not at all away from God." This he used to say to himself when, as a boy, he was among Unitarians.

When you have said your prayers, look at your watch. You will find you have not been more than three minutes on your knees.

Our Lord is *ruling* His Church, not merely interceding for it.

Dr. Wallace often spoke strongly against the expressions, "the Fatherhood of God" and "Brotherhood of man." They seem to have been the watchwords of Mr. Voysey, and I think that my husband wished us to remember that God is our Father because we are made members of His Son at our Baptism.

When you *know* that a person has done you a good turn, it is *your* fault, not his, if you do not show him gratitude. Apply this to what our Blessed Lord has done for us.

"Do you think that women are better than men?"

"I think both need the doctrine of repentance."

Reverence is a delicate essence; and too many, or ill-assorted, acts of reverence may exhaust its power, and irreverence be the result.

Dogma = opinion—God's *right* opinion.

"I must examine myself, so as to be sure that it is *myself* and not some imaginary person who is at the foot of the Cross."—BISHOP HAMILTON OF SALISBURY.

To the Editor of the *Irish Ecclesiastical Gazette*, January 1899—

"There is an omission of the words, 'in His Name' in the quotation. The text was: 'And that repentance and remission of sins should be preached *in His Name* among all nations.' I recall how seriously one of the Fellows of T.C.D. impressed these words on my thoughts by his adding: 'That is enough to convert the world.' And so, 'repentance, remission of sins, and His Name,' blend since then in everything. It is not perhaps useless to add the words of St. Matthew ix. 8: 'They glorified God which had given such power unto men.'"

Not Repentance without Remission of sins; and not Remission of sins without Repentance, and no Remission except in His Name.

Repentance always has an adjective with it—as, true, hearty, unfeigned, sincere.

Sincere = *sine*, without, and *cerum*, wax—without the wax used to fill up holes in statues to make them *appear* perfect.

At Holy Communion—

I have put your alms on the Altar, I have placed the gifts of Bread and Wine on the Altar, and now I want the *offering* of your prayers.

Learn thanksgiving at the Altar.

He is the “ propitiatory Sacrifice ” for our sins.

Propitiation comes from “ *prope*,” near—His Sacrifice brings us *near* to God.

“ Remission of sins and all *other* benefits of His Passion.” The other benefits are Grace and Glory.

His “ satisfaction ” is chiefly by taking away our sins. It is the Sacrifice of Almighty God.

From an old servant on hearing of my husband’s death—

“ I can picture the dear Doctor even now, standing in front of the Altar in Church. He used to look just like a Saint with his silver hair and his white surplice, with his dear hands raised as if pleading to God for us all. I used to love to go to him to receive the Holy Communion at his hands.”

When Dr. Wallace was going to celebrate the Holy Communion at midday, he would still attend the Early Service, saying that he could “ kiss His Feet,” though he did not communicate.

You are sure to find the Presence of God in Church.

“ I am only a spout ”—a channel through which the Grace of God flows in baptising, absolving, consecrating, blessing.

Teaching about Holy Communion—

Do you think that you will be *better* prepared for coming to Holy Communion by staying away? Come when the Holy Spirit inclines you to do so.

The number of communicants on Easter Day is not the best criterion of the work of a parish.

“ I purpose to administer to all such *as shall be religiously and devoutly disposed* ”; that has the true ring of the Church of England.

If any persons were *sitting* in Church before the Early Celebration, they were told to kneel, and also any communicants who waited their turn in the Chancel.

Quoted from St. Augustine—

“ Christ has knit together His Church by Sacraments, few in number, easy to be understood, *but of great significance.* ”

It must be of “ incalculable advantage ” to every human being to know that our Lord Jesus Christ has died for him.

What sum of money would you take to wake up to-morrow morning not knowing that our Lord had ever lived on earth?

True Religion is doing what you ought to do in the place where God has set you, by the supernatural assistance of the Holy Ghost, from the motives of love to God and love to man.

When St. Paul said, “ Lord, what wilt Thou have me to do ? ” he gave himself entirely into our Lord’s keeping,

to have henceforth no other will but His. " These are they which follow the Lamb whithersoever He goeth."

" Thomas, thou hast written much about Me, what shall I give thee? "

" Lord, Thou hast given me Thyself, what more can I ask? "—ST. THOMAS AQUINAS.

The Church is the Home of Grace. It is a School and a Hospital.

Thanksgiving is not the same as Praise. You praise a person for what he *is*, you thank him for what he *does*.

The Bible is God speaking to you.
The Prayer Book is you speaking to God.

I am so cheerful because I am always repenting.
The salvation of England is that she repents.

Always say after the Lord's Prayer, the Collect which begins, " Almighty God, unto Whom all hearts be open." God knows all—that is our best hope.

Humility is setting a low value on what we are and what we have, by reason of a thorough conviction of our imperfection and sin.

The Angels are humble by a conviction of their imperfection, although they have no sin.

Humility is the beginning, middle, and end of our life towards God.

The word is derived from " humus," the ground.

The foundation of the Christian life is humility, which means lying on the ground.

My spirit can influence your spirit. You may be going one way, and I ask you to post a letter. You turn

round, and go exactly the contrary way. What has happened? I have not touched you. No, my spirit has moved yours, so that you act differently from what you intended. So the Holy Spirit moves our spirits.

Our bodies are merely the instruments of our spirits, like spectacles or artificial limbs. They move only according to our *will*.

Absolution is God turning His Face on us again; and that ought to be enough for us.

Forgiveness is always over us like a cloud, ready to come down upon us when we repent.

“The Son of God became Man that we, leaning our weakness on His strength, might be raised to His Divinity.”—ST. AUGUSTINE.

Patience may not be needed in Heaven, but the kind of character which it produces will be necessary.

Your mistakes come from not *thinking the second thing*.

He talks more than his prayers.

Let justice rule.

You can hold your tongue for the world's sake, or for your own sake—then learn to hold your tongue *for God's sake*.

I have no doubt that God has forgiven you, but for God's sake *never forgive yourself*.

Do not be intent on your own prayers when there are others needing your help. Flee *from God to God*.

To wish that you wished to love God is to begin to love Him.

The sin worse than all others is to despair at the foot of the Cross.

Put your trust in God and *nowhere else* but in Him. Pope Leo XIII said: "I commend my soul to Christ," then added, "*and* to St. Peter."

You do not *make* the Sacrament because you are good. It is there for you to receive.

The sense of the Bible is the Bible.

Translation is the best Commentary.

Isaac Taylor arranged his library in two parts—books written *before* Christ came, and *after*, to show that "The darkness is past, and the True Light now shineth."

A word of prayer or a text of Scripture should never come amiss from the mouth of a clergyman.

A spiritual sin, such as pride, is worse in the sight of God than drunkenness.

You will be glad some day to remember that you can pray for those who never say a prayer for themselves.

He used to say to himself when young, "I shall not make money, but I shall be a prophet."

All the good I have, I got in Church.

There are two classes of persons about whom St. Paul says, "Their damnation is just." Those who say that "gain is godliness," and those who say, "Let us do evil that good may come."

Remarks on the Apocrypha from a paper on the Revision of the Lectionary—

"If one desires to have Wisdom and Ecclesiasticus as a devotional manual, they in particular can supply themselves, and let not the whole Church be charged. And these books can be made the handbooks of especial persons, as the Song of Songs is taken for the devotion of the recluse."

A Sermon may have done you permanent good, although you may not remember it, if it has raised you into a purer atmosphere.

All Scripture is given by inspiration of God, and is profitable for—

1. Sound doctrine. 2. Correction of unsound doctrine.
3. Reproof of bad morals. 4. Instruction in righteousness.

"He that hath ears to hear," is our Lord's touchstone.

The Unseen should be *more* real to us than the seen.

Death is a Sacrament, an outward sign of an inward thing.

The Devil was the first person to say, "No."

It is happier to have one good person *over* you than many persons *under* you.

"Almighty" and "Everlasting."—These attributes of God are constantly used in the Collects.

St. Augustine said: "Go to Jordan, and you will see the Trinity." I add: "Go to the Font, and you will find the Trinity."

You can never be beaten for a prayer while you have the Lord's Prayer.

The Communion of Saints means that, as we can help

each other in earthly things, so we can help each other in spiritual things.

Did the Saints know that they were Saints while they lived on earth?

Do not make friends with any one who speaks lightly of the Devil.

Always make friends with those who are better than yourself.

Read the 2nd Epistle to the Corinthians.

The Church of Corinth was an “ exceptional ” Church.

20th Sunday after Trinity.

The Collect begins like the Confession—

“ Almighty and most merciful.”

“ Those things that Thou wouldest have done.” God *wants* to save us.

The Epistle to the Ephesians is full of the idea of “ walking.”

You have the faculty of rejoicing and the faculty of thankfulness, use them.

You never know anything about Scripture until you turn it into prayer.

All summed up in the Lord’s Prayer.

CHAPTER XVIII

ANECDOTES

"WHO began it?" was my husband's constant question, and that not only about quarrels. A missionary clergyman, who had learned this from him, used it in a sermon. After the service a mother came to him in tears, saying how true it was. She felt that her daughter's sin was the outcome of her own neglect.

"Mr. Wallace, I think if you saw Jesus Christ in the street you would fall down and worship him!" said a shopkeeper in the parish.

"Sir, I will do it now," replied my husband, and knelt down in the shop, saying, "My Lord and my God."

So he would *kneel* in reading the title: "The New Testament of our Lord and Saviour Jesus Christ," or the first verse of St. Mark's Gospel: "The beginning of the Gospel of Jesus Christ, the Son of God."

This was the text of his sermon at Killeshandra in 1907, and he used often to ask people if they knew the beginning of St. Mark's Gospel. Usually they did not know it.

"The Church had a flavour of St. Luke's about it," said a neighbouring Vicar after visiting the parish of a former colleague; and another told my husband: "In every sermon I say something I learned at St. Luke's."

"What was it this morning?"



Rev. J. B. Sproule, M.A.
Vicar of Shotteswell, 1914.

THE CHOIR, 1912.

Rev. Wm. Wallace, D.D.

“ The Church knows every virtue, teaches every virtue, and gives the power to perform every virtue.”

The master at school wished him to make friends with another boy who had wronged him.

“ I will forgive him if he asks me on his bended knee,” said William.

“ I could not ask him to do *that*, Wallace,” replied the master.

“ Who was I to have dared to ask such a thing ! ” was my husband’s reflection afterwards.

A farmer said of his neighbour, “ I can forgive him *now that his ricks are burnt.* ”

“ I would not take £500 a year to put over the door of St. Luke’s, ‘ The People’s Mission Church.’ Who are the *people* ? Is the King ‘ the *people* ’ ? ”

“ Your independence is only insolence.”

To hear Dr. Wallace’s indignant repetition of the words : Pleasant ! Sunday ! Afternoons ! was to realise that Religion is not to be made a mere matter of amusement—that Sunday is the Lord Jesus Christ’s Day, not “ Tom, Jack or Harry’s ”—and that His Worship should begin in the morning, the best part of the day, and not be relegated to the afternoon.

When asked in Ireland to give “ the right hand of fellowship,” he replied : “ I have no right hand but that of the Curate of this parish.”

Some of the congregation complained of his wearing a surplice, so he took it off and trod on it, saying : “ I do not care more about a surplice than you do.” Then he

carefully lifted it, and put it on—"Now I am the accredited minister of your Church."

Dr. Wallace often repeated Mr. Gladstone's words spoken at a Meeting for the Queen Victoria Clergy Fund held in the Guildhall. "As Chancellor of the Exchequer I know accurately the income which the clergy receive from their office. It is three millions,¹ but they pay income tax on nine millions. Now on what do they spend the six millions of their private property? Gentlemen, I believe they spend it to promote the same objects as the three millions, the glory of God and the benefit of man."

Two boys of my Sunday Class had been educated in Board Schools. Their remarks in contrasting themselves with our schoolboys are evidence of the superiority of Church School teaching. The elder, aged about nineteen, said: "When I hear how these little boys answer, I feel sorry for myself." The younger lad observed: "Now I know why I could never beat Ernest Lincoln at St. John's Sunday School." Ernest and all his family were brought up in St. Luke's Day School, although they lived in St. John's parish. (St. John's Church Day School had been given over to the School Board.)

The remark of a parishioner: "It is a serious thing to teach a little child to say, 'Our Father,'" greatly shocked my husband, and he often quoted it with indignation.

It was a real grief to him to see a verger leave the

¹ Divided between the 25,000 clergy of the Church of England, this gives an average of £120 a year for each.

Church, after ringing the bell, without joining in the prayers.

His sermons at St. Luke's were the result of his meditations on the Greek Testament and the Latin Prayer Book. A copy of the latter by Canons Bright and Medd he often chose as a present.

The Greek Testament in which he constantly read was given to him by the Rev. John Smith, Vicar of St. John's, Blackburn, on September 3rd, 1864, inscribed with the verse 2 Tim. ii. 15 in Greek: "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the Word of Truth." It contains notes by W. Webster, M.A., a Master in King's College School, and W. F. Wilkinson, M.A., Vicar of St. Werbergh's, Derby.

He took pleasure in constantly reading the Latin or Greek Grammar—"to perfect himself," as he always said.

He always carried a little book to read when he went out; it was generally a little second-hand Horace which he got nicely bound in leather. He attributed his good temper to his love of Horace.

A parishioner was grieving because her brother had gone to join the Mormons in America and *had taken her money with him*.

"You foolish woman," said Dr. Wallace, "what *does* it matter about the money, when you ought to be down on your knees thanking God that he left *you* behind."

"Money is the *least* thing," when honour is concerned.

His dislike of extravagance made him hate to take a cab, and he never did so, but liked to walk into the City, or to sit by the omnibus drivers chatting with them.

He was especially pleased when they told him that he had baptized their children.

Ringling the bell for a servant was impossible for him, he would rather do the thing himself.

When I asked him not to chat with the shop-assistants, thinking that it took too long a time, and that they would not like it, his reply was, "*I will not treat them as slaves.*" Respect he showed to every one, and I was reminded of this feature in his character when I read lately in the *Guardian* an article by Canon A. W. Robinson, that one outcome of the National Mission should be an increase of courtesy. The Canon cited the custom in Uganda of saying to any person mending a gate or cleaning a road, "Thank you, my friend." This was exactly like my husband, and he was also most anxious that his parishioners should be courteous.

"If you will not say 'Sir' to me, you will not say it to God," he would say. Yet one of his old boys writes to me: "There was not a bit of pride about him. I remember how he went about in Burdett Road wearing the woollen scarf which the girls in the school knitted for him."

He delighted to tell how some boys were sitting on the Vicarage wall as he came by. When they saw some one coming along, they began to get down, but as soon as they knew who it was, they reinstated themselves, remarking, "He won't say nothing."

A gang of boys were throwing stones at the School. One was caught, and punished by our Schoolmaster. The father summoned the Schoolmaster and got him fined. Dr. Wallace paid the fine,¹ but afterwards would never pass the father without shaking hands.

¹ The fine was repaid by the Teachers' Association.

He had, even in his College days, practised the art of chatting to every one whom he met, and would tell with amusement how he and a friend had resolved to say something different to each person whom they met in returning from a walk. When they reached the outside of the College, some painters were working there, and the students were reduced to the tame remark, "We look quite gay here."

"Modesty is a virtue, but shyness is a defect. The reason why English people will not speak, is that they are so suspicious of one another and afraid of giving themselves away."

"Oh! come in here if you are looking for a seat! This compartment is a Deaf and Dumb Asylum," was the remark of a traveller from a railway carriage, which Dr. Wallace often quoted.

"Every one must be the better for a chat with Dr. Wallace," said one of the teachers; and his pleasure was to chat with his parishioners as he walked along the streets, and met the men at the street corners or in their shops.

"Not rendering evil for evil, or railing for railing; but contrariwise blessing." The last word is a verb—we are not told to render blessing, but to go about blessing people. So Dr. Wallace vowed when he was in College that he would never part from any one without saying, "God bless you"; and his prayer on waking about 4 a.m. was, "God bless the people in Silas Street," continued through each street in the parish, and then extending the prayer to the surrounding parishes.

Quoting the saying of a Bishop that he found a Church in the East End "nicely dirty," Dr. Wallace used to say: "In St. Luke's you will find the Prayer Books 'nicely dirty' from the first 'Dearly Beloved' to the last Article."

Concerning the Articles, he was never tired of repeating in his sermons Article VII with great emphasis. "The Old Testament is *not* contrary to the New: for *both* in the Old and New Testament Everlasting Life is *offered* to Mankind by Christ, Who is the *only Mediator* between God and Man, *being both God and Man.*"

In speaking to Jews, Dr. Wallace found that the words of the "Nunc Dimittis" appealed to them most strongly. He met a young Jew in a newspaper office in the City, and putting his arm round his neck, said: "You might let Him be to me a 'Light to lighten the Gentiles' as well as to you the 'Glory of His people Israel.'" There were tears in the young man's eyes.

On the other hand, a Jew in the parish said to him: "Could God have a son?" showing a low conception of God which shocked him.

Professor Margoliouth told him that he thought the Sadducees in our Lord's time believed in nothing, and were in fact atheists.

Dr. Wallace had been fond of reading *Sandford and Merton* when he was young. The remark made by the farmer's son when the rain came through the flat roof of the little house which the two boys had constructed, "We must make a different arrangement," was often used as wise advice in avoiding undesirable companionship.

"Let us begin from God," the opening sentence from

a canon or decree of a Church Council, was the keynote of Dr. Wallace's sacramental teaching.

Dr. Wallace would often say, "I am ridiculous for liking everybody."

Bishop Walsham How noticed this in his remark, "Every one whom Dr. Wallace knows is nice."

"I know you, my Lord," was his ready answer.

My husband would have no alms-box in Church lest it should prove a temptation to dishonesty. In his early time in the East End he was deeply grieved that a clergyman could tell him of a boy getting two helpings of soup from one ticket, *with a smile* at the lad's cleverness. He felt that soup-kitchens or sales which could be occasions for dishonesty or covetousness were a loss instead of a gain.

The widowed mother of some of our school children, who was a Baptist, had a collection made for her by friends, and some of the money was to be spent on buying a mangle for her use. She was asked whether she would prefer to have £7 or £3 spent on the mangle. She spoke to Dr. Wallace about it, saying that she had "laid the matter before the Lord. You see, if I got a £7 mangle I could sell it again."

He never forgot this as an instance of unworthy prayer, joining to it the saying of his first Rector: "My son might think it would be very useful for him to have an income of £500 a year, but if he went down on his knees and asked God for it, I should think it would be a blasphemy."

In praying for temporal blessings, such as recovery from sickness, my husband always thought first if it was "a fair thing to pray for," that is for the glory of

God and benefit of man. He was visiting a mother who was very ill, and asked her if she thought it important for the sake of her daughter that she should recover. It seemed to be really necessary. "Then let us pray for it," he said.

The subject for a Bible Class was put up outside the Baptist Tabernacle—"The Holy Spirit the vicegerent of Christ." My husband was never tired of combating this doctrine, and insisting that *ἄλλον παράκλητον* in St. John xiv. 16 means "another besides," not "another instead of."

THE CHURCH OF ENGLAND

De Quincey thanked God for three things—

- (1) That he was born under the British Constitution.
- (2) That he was brought up among girls (his sisters) instead of rough boys.
- (3) That he belonged to a holy, pure, and magnificent Church.

You have received Sparta, adorn it.

The Church of England is like a large ship which does not *appear* to be moving, while a little folly-boat darts here and there, but when the big ship does move, it crushes everything in its way, and the little folly-boat is nowhere.

The worst possible provision for the Church of God is to allow each individual minister to choose all the passages of the Bible to be read, and all the prayers to be said.

My husband asked a Presbyterian clergyman how he admitted persons to Communion.

"I talk to them in my study and pray with them," he replied.

"So do I," said my husband, "but also I present them to the Bishop to be confirmed by him publicly, as the work of the whole Church."

"You are quite right," said his host, "ours is a hole-and-corner way, and yours is better."

"The clergyman said to-day that if the congregation did not respond, he would stop saying his part. What would have happened if we had not responded? Was it right of him to say that?"

"No," said the father; "the clergyman ought to go on with *his* work."

A clergyman said: "I see that the New Testament says that Isaiah liii. refers to our Lord, and I do not think it does refer to Him, so I resign my Orders."

"He ought to attach more value to what others have thought, instead of trying to reason things out by himself alone."

This saying of Lord Bacon's was often quoted by my husband in Latin as well as English: "The desire of power in excess caused the angels to fall; the desire of knowledge in excess caused man to fall: but in charity there is no excess; neither can angel or man come in danger by it."

Shortly before my husband was ordained, an old clergyman who was blind, met him, and asked him to come and see him.

"I made this little formality," he said, "because I wish to impress on you these points of advice—

"(1) Have common sense.

"(2) Do not preach what you do not understand yourself.

"(3) Say *your own* prayers.

"(4) Give, as God has prospered you.

"(5) Do not expect gratitude."

My husband was accustomed to close his eyes during the Services, often also when preaching or teaching. He said that it had been very useful to him when young in Ireland that his Rector had been able to say, "I know that Mr. Wallace has nearly always his eyes shut." He disliked to see clergymen gazing over the Church, and often told the choir boys to keep their eyes on the Cross above the Altar.

Dr. Darley, Head Master of Dungannon School, made every boy in his class write the word "Christian" before "Hebrews" on the top of each page of the Epistle to the Hebrews, to teach them that it was addressed to Christian Hebrews, who were in danger of going back to Judaism.

The keynote of the Epistle is the word "better."

"The working men of the East of London have no sense of sin and no knowledge of God." This was said by Bishop Chandler when leaving Poplar for Bloemfontein, and often quoted by Dr. Wallace.

The East of London needs blood and spirit, not charity.

My husband found himself once at a spiritualist meeting where there was table-turning, etc. He prayed earnestly in silence that if it was sinful it might be stopped, and the persons who were carrying it on said they could not act because of an opposing power.

A mother with a very black eye was at the school door as Dr. Wallace was going in one morning. She remarked: "But I gave her as good as she gave me; that was right, wasn't it, Dr. Wallace?"

"I am afraid it was *not* right, ma'am," was the answer.

"When the people come into the Prayer Meeting after Service, it is so nice to see them all kneel down."

"Yes, when you have taught them that the Service in which they have been engaged already was *not* a prayer-meeting."

Soon after my husband came to St. Luke's District he asked a little boy in Burdett Road if he knew him.

"Yes," said the child; "you're the man who works at prayers in Cotton's School."

My husband's attitude when he was Assistant Curate was often described by him as "folding his arms with the words, 'It is done as thou hast commanded.'"

An examiner for the Civil Service in Ireland asked the candidates if they knew the meaning of the words "Jesus" and "Christ." Very few could answer the question correctly.

"People are proud of 'paying twenty shillings in the pound.' Why? They ought to be put in prison if they don't do so."

To the objection that "the Apostles' Creed was not made by the Apostles," he would answer—

"I will give you five shillings if I cannot show you every Article of it in the first five chapters of the Acts of the Apostles."

Three objects had impressed my husband with a sense of Beauty.

A bust of Apollo in the British Museum which made him wish to try if it could speak.

The model of the Parthenon on Arthur's Seat, Edinburgh.

The Jungfrau as seen from Interlaken.

"The most beautiful thing in the world," he would say, "is the sun shining on the ice at the North Pole, and only God and the Angels see it."

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